A Brief and Plain

Expoſition and Paraphraſe

OF THE

WHOLE BOOK

OF THE

REVELATION,

From Chapter to Chapter, and from Verſe to Verſe.

By SAMUEL CRADOCK, B.D. ſometime Rector of *North-Cadbury* in *Somerſetſhire*.

Rev. 1. 3. *Bleſſed is he that readeth, and they that hear the words of this Prophecie, and keep* (or obſerve) *thoſe things which are written therein, for the time is at hand.*

And Chap. 22. 7. *Bleſſed is he who keepeth the Sayings of the Prophecie of this Book.*

Quid ſi non intelligamus ea quæ continentur hoc libro? Etiamſi non penitus intelligas illic recondita, tamen ex ipsâ Lectione multa naſcitur ſanctimonia. Vide Chryſoſt. Homil. 31 de Lazaro.

Manifeſtis paſcimur, obſcuris exercemur. Auguſtin.

Fredericus Secundus Imperator ad Gregor. IX. Pontif. Roman.

Roma diu titubans, longis erroribus acta,
Corruet, & Mundi deſinet eſſe Caput.
Catalog. Teſt. Veritatis Lil. 17. p. 1670.

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Printed for *T. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide*, and *J. Robinſon* at the *Golden Lion* in St. *Paul's* Church-yard, 1696.

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THE PREFACE TO THE READER.

THERE are *three things* which I suppose requisite to Him that would prove and manifest Himself to be a *true* and *real* Christian. 1st. Firmly to believe the *Holy Scriptures* to be the *undoubted Word* of God. 2dly Seriously to endeavour to get a right understanding thereof as far as he is able. 3ly. Carefully and Conscientiously to conform his Life and Practice thereunto. And accordingly I cannot but highly approve what the Learned and Judicious Mr. *Chillingworth* saith in his excellent Book call'd, *the Religion of Protestants*,

a ſafe way to Salvation, Chap. 6. *Num.* 56. where he hath theſe words: The *Bible*, 'the *Bible*, I ſay, the *Bible* only, is the 'Religion of Proteſtants! Whatſoever 'elſe they believe *beſides it*, and the 'plain irrefragable, indubitable Con-'ſequences of it, they may hold it as 'a Matter of *Opinion*, but not as a Mat-'ter of *Faith* and *Religion*. I, for my 'part, after a long and (I hope) impar-'tial Search of *the true way to Eternal* 'Happineſs, do profeſs plainly, that I 'cannot find any Reſt for the Sole of 'my Foot, but upon *this Rock* only. 'There is no *ſufficient Certainty* but of 'the Scripture only, for any conſider-'ing Man to build upon. This there-'fore, and *this only*, I have reaſon to 'believe. Propoſe me any thing out 'of this Book, and require whither I 'believe it or no, and ſeem it never 'ſo incomprehenſible to Humane Rea-'ſon, I will ſubſcribe it with *Hand* and 'Heart, as knowing no *Demonſtration* 'can be ſtronger than this, *God hath*

'ſaid

'*ſaid ſo, therefore it is true.* In other 'things I will take no Man's liberty of 'Judgment from him, neither ſhall any 'Man take mine from me. I will love 'no Man the leſs for differing in Opi-'nion from me; and what Meaſure I 'mete to others, I expect from them 'again. I am fully aſſur'd that *God* does 'not, and therefore that *Men* ought 'not to require any more of any Man 'than this, To *believe the Scriptures to* 'be *God's Word*, and *to endeavour to* '*find the true Senſe of it*, and *to live* '*according to it.*

Having therefore, ſome years ago, according to my *poor* T*alent*, written a ſhort and plain Expoſition and Paraphraſe upon the whole *New* T*eſtament*, excepting only this Divine Book of the Revelation, I found in my ſelf a great Inclination (notwithſtanding all the ſeeming Difficulties of it) to attempt ſomething of the like nature upon This alſo, being much encouraged thereunto by the *third Verſe* of the *firſt* Chapter,

Bleſſed is he that readeth, and they that hear the Words of this Propheſie, and keep (or obſerve) *thoſe things that are written therein.* And by the gracious Aſſiſtance of God, I went through the *whole* in a plain Paraphraſe and Expoſition. Yet not long after (for ſome particular Reaſons) I laid aſide all Thoughts of publiſhing of it. But now of late having reviewed and better conſidered my *old Notes*, and altered and corrected ſome things in them, I do humbly hope, that (through the Bleſſing of God) I have attained to a better Underſtanding of this *Divine Propheſie* than I had before; and I know not but that *ſome others* alſo (by the Divine Benediction) may receive the like Benefit. And upon this account, I do preſume I ſhall not do a Service unacceptable to God, or unprofitable to the World, if I let this *poor thing* ſee the Light. And I earneſtly beg of the *God of all Grace*, that *All thoſe*, into whoſe Hands it ſhall fall, and who will

read

read it with an *unprejudiced Mind*, may receive some *real Benefit* and *Advantage* by it. In order hereunto I have drawn up a *short Scheme* or *Draught* of this *whole Book* (proceeding from Chapter to Chapter) and have set it in the beginning, which I hope will give a great Light to the *Whole*. And seeing in the Judgment of *Learned Men* the *Fourth Empire* or * *Monarchy*, viz. the *Roman* is the main Subject of this *Divine Prophesie*, I thought it would be requisite to give a *brief Catalogue* and account of the *Roman Emperors*, from *Julius Cesar* near unto our Times, because this *Divine Book* cannot well be interpreted without Reference thereunto. I thought also, for the better understanding the *Epistles* to the *Seven Churches*, it would be needful to have a short *Map* drawn up of *that part* of *Asia the less*, wherein *those Churches*, and the *Cities* they belonged unto, had their *Situation*.

* When the *Fifth Monarchy* began, see on the eleventh Chapter in Notes on V. 11.

As for this *Divine Propheſie* in the General, I find ſo great a *Spirit of Holineſs* breathing through the *whole* of it, and the *main Articles* of the *Chriſtian Faith* ſo clearly and plainly held forth in it, and many *Religious* and *Moral Duties* ſo ſtrictly injoyned, (beſides the *Predictions* of what will happen in the Church in the ſeveral Ages of it,) that I cannot but wonder that any Man (who calls himſelf a Chriſtian) ſhould be ſo *Profane* and *Impious*, as to *Ridicule* and *Scoff at thoſe* who give themſelves to the *reading* and *ſtudying* of it. But let ſuch Perſons *Mock on* (as *Job* ſpeaks Chap. 21. v. 3.) For my part I bleſs the Lord with all my Heart for this *Divine Book*, and I believe, that no Man that is a *ſincere* and *good Chriſtian*, will ever repent the time he hath ſpent in peruſing ſome ſhort and plain Comment or Expoſition of it. As for my ſelf, I confeſs I have not adventured to fix *peremptorily* on *preciſe Times* for the accompliſhing ſome of the

Propheſies

Prophesies of this Book, as *some* have done, and have therein been *mistaken*; but have written of those deep and profound Matters with that *Modesty* and *Sobriety* which became me. And if I have not satisfied every curious Reader (as who is able to do it?) I shall take it very kindly to be inform'd by any *Learned* and *Judicious* Person of my Mistakes. I think the Poet said well,

Μαντὶς δ' ἄριστος ὅστις εἰκάζει καλῶς.

That is, He may be esteem'd a *good Interpreter* of *Divine Prophesies*, who *guesses* well, and *probably* at them. And truly in interpreting this *Divine*, yet *difficult* Book, he may be accounted no *ill Interpreter*, who (humbly imploring the Divine Assistance and Proceeding upon the most rational Grounds he could) does modestly *Conjecture* (as well as he is able) concerning these difficult and sublime Matters. I know very well that several *Great* and *Learned Men* have already written on *this Subject*, *Quorum*

 ego

ego non sum dignus solvere corrigiam solearum, *Whose Shoe-latchet I am not worthy to stoop down and untye*, if I may allude to that in *Luke* 3. 16. But yet, for all that, in my humble Opinion, there is *room enough left for Others* to try their Skill upon it, provided they do it modestly, and not in an over-confident manner. And this is all the Trouble I shall give my Reader by way of Preface, but only in one word to advertise him, that I have endeavoured so to contrive this *Comment* (as to *Plainness* and *Shortness*) that *ordinary Pious Christians* (who desire to understand the Holy Scriptures) may (by the Blessing of God) if they will duly mind and consider it, come to a competent Knowledge of this *Divine Prophesie*, and That, without the Expence of many hours. And if any honest-hearted Persons do reap any Benefit by the Perusal of these Notes, let them ascribe the Glory thereof intirely unto God.

A SCHEME OF THE WHOLE BOOK.

THE Book of the *Revelation* consists of three Parts:

First, The *Preface*, reaching from v. 1. to v. 9. of Chapter first.

Secondly, The *Body* or *Visionary part of the Book*, reaching from v. 9. of Chapter first, to v. 6. of Chap. 22.

Thirdly, The *Conclusion*, from v. 6. of Chap. 22. to the end.

The *Preface* contains a stately Porch or Entrance to the whole Book.

The *Visions* are principally Six:

1. The Vision of the *present State* of the *seven Churches* in *Asia*.
2. The Vision of the *Seals*.
3. Of the *Trumpets*.
4. Of the *Vials*.
5. Of the *Day of Judgment*.
6. Of the *New Jerusalem*.

The

The first Vision, *Of the State of the Seven Churches in* Asia, where we may observe,

1. The *Preparatory Vision* to it, from v. 9. of Chap. 1. to the end.

2. The *Vision it self*, representing to the Apostle the *present State* and *Condition* of those Churches, to each of which he is commanded to write an *Epistle*, which particular Epistles we have Chap. 2. and Chap. 3.

The second Vision, viz. *Of the Seven Seals*, to which we have a Preparatory Vision, Chap. 4 & 5.

CHAP. IV.

IN the fourth Chapter we have 1. A Representation of the glorious Majesty of *God* the *Creator*, and *Supreme Lord of all*, giving a *Mysterious* Description of him, under a resemblance of *three precious Stones*, from v. 1. to 4.

2. A

2. A Vision of *four and twenty Elders*, being adorned with variety of Graces from the Sanctifying Spirit of God, v. 4, 5.

3. A Vision of the *Faithful Ministers* of the Gospel, resembled unto *four Beasts*, and joyning with the four and twenty Elders, in lifting up the high Praises of God, from v. 6, to the end.

CHAP. V.

THE fifth Chapter sets forth the Praises of *Christ* the *Redeemer*, who alone *can open the Book of God's secret Counsels*, and reveal them to his Church. *John* has a *Vision of this glorious Person*, who is stiled the *Lion of the Tribe of* Judah, and *root of David*, and *Lamb of God*, *having seven Horns*, and *seven Eyes*, from v. 1 to 8. Upon the opening of the Book, we have *first* the Triumphant Song, and Gratulation of the *four and twenty Elders*, and *four Beasts*, v. 8, 9, 10. 2. Of the *Holy Angels*, v. 11, 12. 3. Of *other Creatures* in Heaven and Earth, v. 13, 14.

CHAP. VI.

IN the sixth Chapter we have the Vision it self of the *Seals*, the *principal drift* of which seems to be, to represent the *Affairs* and *Destinies*

ſtinies of the *Roman Empire*; and alſo the *State* of the *Church* under *Heatheniſh Perſecution.*

The *four firſt Seals* repreſent *four Men* appearing on *Horſe-back*, which intimates that they were Perſons of Authority and Power.

The *firſt Seal* being opened, there appeared one ſitting on a *white Horſe*, and a *Crown on his head*, and a *Bow in his hand*, v. 1, 2.

The *ſecond Seal* being opened, there appeared one ſitting on a *red Horſe*, v. 3, 4.

At the opening of the *third Seal* there came forth a *black Horſe*, and the Perſon that ſat on him had a *pair of Ballances in his hand*, v. 5, 6.

Upon the opening of the *fourth Seal*, came forth a *pale Horſe*, and his *name* that ſat on him was *Death*, and the *Grave* followed him, v. 7, 8.

At the opening of the *fifth Seal*, there appeared *under the Altar* the *Souls of them* that were ſlain for bearing their Teſtimony to the *Word* of God, v. 9, 10.

When the *ſixth Seal* was opened, there was a great *Earthquake*, &c. (from v. 10 to 18.) repreſenting the *fall* of *Paganiſm*. The Images or Figures here uſed are very high, and a kind of Repreſentation of the *Day of Judgment*.

For the opening of the *ſeventh Seal*, which brings in the *Trumpets*, ſee Chap. 8.

The

The third Vision, viz. *Of the Trumpets*, to which we have in Chap. 7. three Visions Preparatory.

CHAP. VII.

1. OF *four Angels* holding the four Winds, v. 1.

2. Of *another Angel sealing the Servants of God*, from v. 2 to 9.

3. Of the *Palm-bearers* clothed in *white Robes*, and having *Palms* in their hands. They ascribe *Salvation and Glory to God*, the *Holy Angels* joyning with them, and saying, *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen.*

Then in the *fourth place*, we have a Declaration *who these Palm-bearers were*, in a Dialogue between one of the *Elders* and the *Apostle John*, who informs him, that they were *such as came out of great Tribulation*, and *had washed their Robes, and made them white in the blood of the Lamb*, and had Communion with God, and constantly served him, and had his abiding Presence with them, and that the *Lamb* supplies them with all good, and keeps evils from them, and *wipes away all Tears* from their Eyes.

CHAP.

CHAP. VIII.

THE *seventh Seal* is now opened by the *Lamb*. To the *seven Angels* are given *seven Trumpets*. *Another Angel* appears standing at the *Altar*, with a *golden Censer*, and *much Incense* was given him to offer it with the *Prayers of the Saints*, upon the golden Altar that was before the Throne. And the *smoke* of *the Incense* ascended up before God out of the Angel's hand. Then the *Angel* took the *Censer*, and filled it with *fire from off the Altar*, and cast it unto the Earth, and there were *Voices*, and *Thunderings*, and *Lightnings*, and a *great Earthquake*.

The *seven Angels* having prepared themselves, now sound their *Trumpets* in order.

1. The *first Trumpet* sounding, there followed *Hail* and *Fire mingled with blood*, v. 7, 8.

2. The *second* sounding, a *great Mountain burning with fire was cast into the Sea*, v. 8, 9.

3. The *third sounding*, there fell a *great Star from Heaven* called *Wormwood, burning as it were a Lamp*, v. 10, 11.

4. The

4. The *fourth ſounding*, a *Third part of the Sun was ſmitten*, and a *third part of the Moon, and a third part of the Stars*, &c. v. 12. Before the *ſounding* of the *three laſt Trumpets*, an Angel cries *Wo, Wo, Wo.* And ſo they are called the *three Wo-Trumpets.*

CHAP. IX.

5. The ſounding of the *fifth Trumpet*, (or *firſt Wo-Trumpet*, foretelling the riſe of the Kingdom of the *Saracens*) had theſe Conſequences. 1. *The opening of the bottomleſs Pit.* 2. *The riſing of a great Smoke, that darkened the Sun, and Locuſts came out of the Smoke, reſembling Scorpions*, and they were ſent *not to kill*, but to *torment* for (*a*) *five Months.* They had alſo theſe *Adjuncts*, In their *ſhapes* they were like *Horſes*, had *golden Crowns*, *Humane Faces*, *Hair*, *Teeth*, *Iron Breaſt-plates*, *Wings* and *Tails.* Their King deſcribed by the Kingdom he rules, *viz.* The *bottomleſs Pit*, his name being *Abaddon* and *Apollyon*, from v. 1 to 12. where 'tis ſaid, *One Wo is paſt*, viz. in *Viſion* particularly the *Saracenical. And behold there come two Woes more hereafter.*

(*a*) viz. Five Months of Years as ſome interpret it.

6. The ſounding of the *ſixth Trumpet* (or *ſecond Wo-Trumpet*, foretelling the riſe of the Empire of the *Turks*) upon which a *Voice* came from the *four horns* of the *golden Altar of Incenſe*, viz. *from Chriſt* to looſe the *four Angels* bound in *Euphrates*. And *they were looſed*, and ready to execute Chriſt's Wrath, and to *ſlay*, &c. Their *number* was vaſtly *great*, and their *Armour extraordinary*. They having *Breaſt-plates* of *Fire*, of *Jacinct*, and *Brimſtone*, and the *heads* of their *Horſes* were as the heads of *Lions*, and out of their mouths iſſued *Fire*, *Smoke* and *Brimſtone*, and did *great miſchief* by their *Hoſtility* and *Subtilty*. And yet *thoſe* of the *Weſtern Empire* (that was uſurp'd by the *Papal Antichriſt*) and had eſcap'd their Fury, remained very *Incorrigible* and *Impenitent*, from v. 13, to the end.

7. For the *ſeventh* or *third Wo-Trumpet* when it was to ſound, ſee Chap. 10. 7, & Chap. 11. 15, 16, 17, 18.

CHAP. X.

THIS Chapter contains a Conſolation of the Faithful againſt the prevailing of *Antichriſt*, wherein Chriſt aſſures them, *He ſhall be ruin'd*, and that the *Power* and *Purity* of the Goſpel ſhall be again revived.

1. Here

1. Here is a Vision of a *mighty Angel*, summarily foretelling the Events of the *seventh Trumpet*, having in his hand a *little book open*. *And when he cried with a loud Voice, seven Thunders uttered their Voices.* *John* prepar'd himself to write what they uttered, but is forbidden. The *Angel* then solemnly Swears by *Him that liveth for ever and ever*, that *there should be Time no longer*, viz. *such time* as That which the Prophet *Daniel* foretold Chap. 7. 25. but that the *Mystery of God* should be finished, in the coming and advancing of Christ's Kingdom, as it did apparently at the *Reformation*.

2. *John* is commanded to take out of the Angels hand the *little book*, and to *eat it* (viz. *ruminate* upon it) which he accordingly does, and it was in his *mouth* as *sweet* as *Honey*, but *bitter* in his *Belly* or *Stomack*. The *Angel* tells him, that he must Prophesie again (*viz.* foretel the coming of Christ's Kingdom, and deliver more Prophesies concerning it) before many *People*, *Nations* and *Kings*, to whom the Knowledge of these things should come.

CHAP. XI.

THIS Chapter gives an account of the *State of the true Church*, and *Her Ministers*, especially under *Antichrist*; and yet

that ſhe ſhall not be quite overwhelmed by *that Power*, but ſhall *remain* and *be* ſtill in the World, tho' in a *low Condition*, for a thouſand two hundred and threeſcore years, and afterwards a wonderful happy Change ſhall befall her.

The firſt Verſe ſhews, That under *Antichriſt* ſome will maintain Purity of Doctrine and Worſhip, who are decyphered by the *Temple of God*.

2. In the ſecond Verſe is ſhewn, That the Body of the *viſible Church* will then be corrupt, called, *The Court without the Temple*.

3. God will raiſe up his *two Witneſſes* in this corrupt State of the Church, who ſhall *Propheſie in Sackcloth* a thouſand two hundred and threeſcore years: They are reſembled to *three pairs* of Witneſſes in the Old Teſtament, 1. To *Zerubbabel* and *Joſhua* (ſee *Zech.* 4. 3. & 11.14.) reſtorers of the Jewiſh Church after the Babyloniſh Captivity, v. 4. 2. To *Eliſah* and *Eliſha*, Reſtorers of God's pure Worſhip from *Baalitical Idolatry*. They are deſcrib'd by their Power to avenge themſelves on their Enemies, and to avenge the Church of Chriſt againſt the Defilers of it, v. 5, 6. 3. To *Moſes* and *Aaron*, the Deliverers of *Iſrael* out of Egyptian Bondage, and Reſtorers of God's true Worſhip in the Wilderneſs.

4. As theſe Witneſſes are *finiſhing their Teſtimony*, here is ſhewed how the *Beaſt* will make

make War againſt them, and *ſlay* them. Their *dead bodies* will lye *three days and an half* unburied: Their Enemies will rejoyce and triumph over them, from v. 6 to 11.

5. After *three days and an half* the *Spirit of Life from God* ſhall enter into them, and they ſhall ſtand upon their feet, v. 11.

6. After their *Reſurrection*, we have their *Aſcention* Propheſied of, *viz.* That *they ſhall aſcend up to Heaven in a Cloud*, with Honour to themſelves, and regret to their Enemies, v. 12.

7. We have the *Concomitants*, and *Conſequents* of the *Witneſſes revival.* 1. A great *Earthquake:* The *fall of a tenth part of the City:* The ſlaughter of *ſeven thouſand:* The *Affrightment of the reſt*, and their *giving Glory* to God, v. 13. At v. 14. 'tis ſaid, The *ſecond Wo*, viz. of the *ſixth Trumpet*, or *Turkiſh Mahometiſm* is *paſt*; that is, in *Viſion*. And *behold the third Wo* (viz. of the *ſeventh Trumpet* upon Antichriſtianiſm) comes quickly, as 'tis deſcrib'd Chap. 14, 15, 16, 17, 18. At the ſounding of the *ſeventh Trumpet*, we have a Summary account of theſe *Events*, 1. *An humble Gratulation* and *Thankſgiving* to *God* by the four and twenty Elders, for thus exerciſing his *Royalty* and *Majeſty*, and manifeſting his Almighty Power againſt his Enemies, and rewarding his oppreſſed Servants, and reforming the Church, from v. 15 to the end.

CHAP. XII.

THIS Chapter ſhews the *Primitive Churches Sufferings* under *Heathen Perſecutors:* Wherein we have,

1. A Deſcription of this Primitive Apoſtolical Church under the Character of a *Woman clothed with the Sun, and having the Moon under her feet, and upon her Head a Crown of twelve Stars*, v. 1.

2. A Deſcription of a great *red Dragon*, having *ſeven Heads* and *ten Horns*, and *ſeven Crowns* upon his Heads: And *his Tail* drew the *third part of the Stars of Heaven*, and caſt them to the Earth. He ſtood before the *Woman* to devour *her Child* as ſoon as it was born. But ſhe brought forth a *Man-child* who was to rule *all Nations with a rod of iron*, and was highly advanced by God, from v. 2 to 6.

3. After this, the *Woman* fled into the Wilderneſs, where ſhe was to be nouriſhed a thouſand two hundred and threeſcore years, v. 6.

4. A Battle between *Michael* and the *Dragon*, and their Angels: The Succeſs or Event: The Dragon's Party loſing ground continually, and being caſt out at laſt: The conſequent of it was the *great rejoycing* of the Church, in a *triumphant Song*, declaring that they overcame by the *blood of the Lamb*. But it had a different Effect upon *earthly Profeſſors*,

ſeſſors, againſt whom a *Wo* is pronounced, and the Devil is ſaid to be come down to them, having *great Wrath* becauſe he knew *his time* was but ſhort, from v. 6 to 13.

5. Further Troubles befall the Church, the *Dragon* ſtill perſecuting her: But ſhe had two *Wings* of an *Eagle* given her, that ſhe might fly into the Wilderneſs, and ſo eſcape from him, and be nouriſhed there a thouſand two hundred and threeſcore years. The *Serpent* makes a further attempt upon her, by *caſting out of his mouth water as a flood. But the Earth helped the Woman.* The Dragon makes a new Attempt upon the Womans Seed, who are deſcribed by their Obedience to God, and Conſtancy in the Faith of Chriſt, from v. 13 to the end.

CHAP. XIII.

THIS Chapter contains a Deſcription of *two Beaſts.*

1. A *ten-horned Beaſt*, who aroſe out of the *Sea*, and was of a monſtrous ſhape, and the *Dragon* gave him *his power, his Seat*, and *great Authority:* And he gained this Power upon the *healing of the Wound* that ſeemed *deadly, given to one of his Heads*, whereupon all the World wondred after him, from v. 1 to 5.

2. Here is further ſhewed, *His great Blaſphemy*, and the object of his Blaſphemy, and his long continuance, *viz.* a thouſand two hundred and threeſcore years, and his Tyranny over the *Saints*, and over all Nations belonging to the Roman Empire, and over all thoſe that have not *their names written in the Lambs book of Life*, from v. 5 to 9.

3. The Concluſion of this Deſcription is (*firſt*) An Invitation to *Conſideration*: (2*ly*) A *Threatning* of a juſt revenge on this perſecuting *Beaſt* and his Adherents: (3*ly*) A call to the People of God to exerciſe Patience and Faith, v. 9, 10.

2*ly*. A *two-horned Beaſt*, who roſe out of the *Earth*, had *two horns* like a *Lamb*, but with his mouth *ſpake* as a *Dragon*: He exerciſeth the Power of the *firſt Beaſt* before him, and cauſeth him to be worſhipped. And this he doth by *counterfeit Miracles*, and by giving *Life* to the *Image of the Beaſt*, and by cauſing all to receive his Mark in their *right hand* or *foreheads*, from v. 11 to 18.

The Concluſion is an Exhortation to *count the number* of the Beaſt, which is deſcribed to be ſix hundred ſixty and ſix, from v. 18 to the end.

CHAP.

CHAP. XIV.

THIS Chapter ſhews the Condition of the *true Church* not long before the fall of *Antichriſt*: In which we have *theſe five things*,

1. The Churches *Faithful adhering* to Chriſt, repreſented in a Viſion of a *Lamb*, and a *great Company* his *Followers*, viz. a hundred forty and four thouſand, who had their *Fathers name* written in their Foreheads, that is, made open Profeſſion of their Subjection to God, and Obedience to his Commandments: And they *ſang a new Song* before the Throne, and the *four Beaſts* and *Elders*: They are ſtiled *Virgins* for their Spiritual Chaſtity, and they follow the *Lamb* whereſoever he goeth: And their *early Profeſſion* of the pure *Goſpel-Doctrine* and *Worſhip*, and their Integrity and Innocence in the ſight of God is declared, from v. 1 to 6.

2. We have a Viſion of *three Angels*: The *firſt* flying through the midſt of Heaven, and preaching the *everlaſting Goſpel*, and crying with a loud voice, *Fear God, and give Glory to him, for the hour of his Judgment is come; and worſhip him that made Heaven and Earth.* The *ſecond* denounceth *Babylon*'s irrecoverable Ruin, crying, Babylon *is fallen, is fallen, becauſe ſhe made all Nations drink of the Wine of her Fornication.* The *third* threatens horrible Ven-

Vengeance to such as persist in following and worshipping the *Beast*, crying out, *If any Man worship the Beast, or his Image, and receive his mark in his hand, or forehead, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture* (viz. of any Mercy) *and their torments are declared* to be *endless*, and *easeless*, from v. 6 to 12.

3. We have the Patience of the Saints here highly commended, who notwithstanding all the forementioned Trials, Faithfully keep the Commandments of God, and the Faith of Jesus, v. 12.

4. We have a Declaration of the *happy condition* of *Martyrs* in those calamitous Times: *I heard a voice from Heaven, crying, Blessed are the Dead that die in the Lord*, &c. v. 13.

5. We have a *Vision* foreshewing the miserable Condition of the *Antichristian Party* by *two Types*, 1. Of the *Harvest*, where we have (*1st.*) the *Reaper*, the *Son of Man*, having on his Head a *golden Crown*, and in his Hand a *sharp Sickle*: He is earnestly requested by an *Angel* to *reap*, telling him *the Harvest is ripe*, which accordingly he does, from v. 14 to 16.

2ly. Of a *Vintage*, where we have the *Vintage-gatherer*, v. 17. He is requested by an *Angel* (that came out from the Altar, and who had power over Fire) to gather the clusters of *Grapes*, for they were fully *ripe*; which he accordingly did, and cast them into the great

Wine-

Wine-preſs of the *Wrath of God*, and treading the *Wine-preſs*, the Blood iſſued out in great quantities, even to *reach to the Horſes bridles*, from v. 18 to the end.

CHAP. XV.

THIS Chapter is a Preparation for the *Viſion of the Vials*, deſcribed in the next, and ſhewing ſomething of the State of the *Reformed Churches* then: In it we have *two diſtinct Viſions:* Firſt, Of the *ſeven Angels*, to whom were given *ſeven Vials*, containing the *ſeven laſt Plagues*. Secondly, Of a *Sea of glaſs mingled with Fire*. And Thoſe that had got the Victory over the *Beaſt*, ſtood on *this Sea*, *having the Harps of God in their hands*, *and they ſang the Song of* Moſes, *and of the Lamb*, *ſaying*, *Great and marvelous are thy Works*, *O Lord God Almighty*, *juſt and true are thy ways*, *thou King of Saints*. *Who ſhall not fear thee*, *O Lord*, *and glorifie thy Name*, *for thou only art Holy*, *and thy Judgments are made manifeſt*.

The Temple in Heaven being opened, the *ſeven Angels* came out of it, having the *ſeven Plagues*, clothed in *pure* and *white Linnen*, and *having their breaſts girded with golden girdles*. And one of the *four Beaſts* gave unto the *ſeven Angels ſeven golden Vials*, *full of the Wrath of God*, who liveth for ever and ever, and the concomitant or conſequent of it was, the *filling of the Temple with ſmoke* from the Glory of God, the whole Chapter.

CHAP.

The fourth Viſion, viz. *Of the ſeven Vials.*

CHAP. XVI.

THIS Chapter contains a *Viſion* of the pouring out of the *Vials.*

The *firſt Vial* was poured out on the *Earth.*

The *ſecond* on the *Sea.*

The *third* on the *Rivers* and *Fountains* of Water, and they became as *blood*, and God's Righteouſneſs was acknowledged herein by the *Angel of the Waters, who ſaid, Thou art Righteous O Lord, becauſe thou haſt ſo judged; For they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink for they are worthy.*

The *fourth* on the *Sun:* The Events, *1ſt*, Extreme ſcorching Heat; *2ly*, Blaſphemy of the ſcorched, and *obſtinate Impenitence.*

The *fifth* on the *Seat* or *Throne of the Beaſt*, and his Kingdom was full of Darkneſs, and they gnawed their Tongues for Pain, and blaſphemed the God of Heaven, becauſe of their Pains and Sores, and repented not.

The *ſixth* poured out his Vial on the River *Euphrates*, and the Water thereof was dried up, that the way of the *Kings of the Eaſt* might be prepared.

Here alſo is mentioned the coming of *three unclean Spirits like Frogs*, out of the mouths of the *Dragon*, *Beaſt*, and *falſe Prophet*, who go forth with

with *feigned Miracles* to deceive the Kings of the Earth, and to gather them together to the Battle of *Armageddon*, and there is an Intimation, that God will ſuddenly ſurprize them; but Thoſe are pronounced *Bleſſed*, that *watch* and keep themſelves unſpotted.

The *ſeventh* poured out his Vial into the *Air*: The Event, A Voice came out of the Temple of Heaven, declaring the Accompliſhment of theſe Plagues. *And there were Voices, and Thunders, and Lightnings, and a great Earthquake*, a terrible Execution of Vengeance on all ſorts of God's Enemies: And *Great Babylon* came in remembrance before God, to give her the Cup of the Wine of his Wrath: And there fell upon Men a *great Hail* out of Heaven, every *ſtone about the weight of a Talent*: And Men blaſphemed God becauſe of the Plague of the Hail.

CHAP. XVII.

IN this Chapter we have the *Judgment* of the *Great Whore*, revealed to *John* by one of the *ſeven Angels*.

This *Whore* is deſcrib'd as ſitting upon many Waters, with whom the Kings of the Earth have committed Fornication: She ſits upon a *Scarlet-coloured Beaſt*, full of names of Blaſphemy, having *ſeven Heads* and *ten Horns*, and being *arrayed in Purple and Scarlet*, ſhe had a golden Cup in her hand, and upon her Forehead was a name

name written, [*Myſtery*, Babylon *the Great, the Mother of Harlots, and the Abominations of the Earth.*] And ſhe was *drunken* with the *blood of Saints*, and the *Martyrs of Jeſus*.

2. The *Angel* interprets to *John* the *Myſtery of the Beaſt*. 1*ſt*. Repreſenting his various State and Condition: *He was, is not, and yet is*. The World wonders after *him*, viz. ſuch as have not their names *written in the book of Life*: He ſhews that Spiritual Wiſdom is required to the underſtanding hereof. He interprets the *ſeven Heads* to ſignifie ſeven Mountains, alſo *ſeven Kings* or *Governments*; *five* whereof were fallen in St. *John*'s time, and one *is*, and the *other* is not yet come, and when he cometh, he muſt continue but a ſhort time. And the *Beaſt* which *was*, and *is not*, even he is the *eighth*, and yet *of the ſeven*, and at laſt goeth into Perdition. He interprets the *ten Horns* to ſignifie ten Kings (ſee Chap. 13.) among whom the Empire was divided, though they had not received Power as *Kings* at the firſt.

Theſe prove to be of one Mind, and unanimouſly give *their Power* and *Strength* to the *Beaſt*. They make War with the *Lamb*, but he overcomes them, *being Lord of Lords, and King of Kings*, and they that are with him are *called, choſen*, and *faithful*.

He interprets the *Waters* whereon the *Whore* ſitteth, to be *People, Multitudes*, and *Nations*.

He declares that the *ten Horns* ſhall at laſt

hate

hate the Whore, and *burn her with fire*, and that through God's Almighty Power so disposing their Hearts.

Lastly, By the *great Whore* he shews, is to be understood the City of *Rome*.

CHAP. XVIII.

THIS Chapter contains a more particular Description of the Destruction of the *Hierarchy* and *Ecclesiastical State* of *Rome*, published by the Voices of *three Angels*.

The *first Angel* declares the certainty of her *Ruin*, and the *causes* of it: 1*st*. For *inveigling others* to *Spiritual Fornication*. 2*ly*. *Her luxurious* and *wicked* Traffick, from v. 1 to 4.

The *second* declares the Grievousness and Terribleness of her Destruction, and gives an Exhortation to *God's People* to *come out of her* (lest having Fellowship with her in her *Sins*, they have also in her *Plagues*.) He exhorts also to *retaliate* to her, and to *assist* in the punishing of her, when they shall be called to it, from v. 4 to 9.

He declares also who will lament her fall.

1. Those Kings of the Earth that have committed Fornication, and lived deliciously with her.

2. The *Merchants* that traded with her, shall lament for the decay of their Trade, where a Bill or Catalogue of the Commodities they dealt in, is set down, from v. 9 to 17.

3. The

3. The *Mariners* or *Ship-maſters*, who uſed to bring her *Commodities*, from v. 17 to 20.

And having ſhewed *who* will *lament* her fall, he comes next to *exhort* the People of God to *rejoyce* at the Execution of God's Vengeance on her, v. 20.

The *third Angel* declares the Irrecoverableneſs of her fall, which he repreſents by the *Type* of a *Mill-ſtone caſt into the Sea*, and intimates her utter loſs of *all the Comforts* of a flouriſhing City, from v. 21 to the end.

CHAP. XIX.

THIS Chapter contains a *Thankſgiving*, or *triumphant Song* for the Deſtruction of *Babylon*, uttered 1*ſt*. by *many People*; 2*ly*. by *the twenty four Elders* and *four Beaſts*, from v. 1 to 5.

2. A *Gratulation* for the *Dominion* of God, and the coming of the *Lambs Marriage*, (viz. the *Jews Converſion*) amplified by the preparedneſs of the Bride, and the Wedding-Garments beſtowed on her, and the Bleſſedneſs of the *Gueſts* invited to this Marriage, from v. 5 to 9.

3. The Apoſtle *John's tranſport of Joy* at this bleſſed News, (the Converſion of his Countrymen) and his readineſs to *fall down* and *worſhip the Angel* that brought it, which the Angel refuſed, as not belonging *to him*, but only *to God*, v. 9, 10.

4. The

4. The *Judgment* of the *Beast* and *false Prophet*, with their Armies and Adherents, warring against the *Lamb* and *his Army*; wherein we have Christ's Majestical Preparation to the Battle, with his Attendants and Armies, and sending out an Herauld, who sate in the *Sun*, and invited the Fowls that fly in the Heaven, to eat the Flesh of *those* that shall be slain in that Battle: All this is set out in high and sublime Figures. The Event of the Battle was the utter overthrow of the Beast and false Prophet, from v. 11. to the end.

CHAP. XX.

HAving declared the Judgment of the *great Whore*, of the *Beast* and *false Prophet*, here is shewed the Judgment of the *Dragon*, the Devil who was the ring-leader of all the rest. And here we may observe,

1. The Inchoation or beginning of it, in *his binding a thousand years*, that he might not deceive the Nations as he had done before, from v. 1 to 4.

2. The *Happy Millenium*, or *Churches blessed State* for a thousand years during the Dragons *binding*: Wherein the *Happy Estate* of such as imitate the Holy Martyrs and *pure Worshippers* is especially described, viz. That they *shall reign with Christ* a thousand years, from v. 4 to 7.

3. When the thousand years are expired, then *Satan* shall be *loosed* for some time, and

by shall

shall deceive the Nations again, and shall instigate new Enemies against the Church, viz. *Gog* and *Magog*, from v. 7 to 11.

The fifth Vision, viz. *Of the Day of Judgment.*

4. From v. 11 to 15. we have a Description of the Day of Judgment, of which the Apostle had here a clear Vision and Representation.

5. We have the Punishment of the Wicked set down v. 15. and v. 8. of Chap. 21.

CHAP. XXI.

The sixth Vision, viz. *Of the New Jerusalem.*

As the *Punishment* of the *Wicked* was set down in the latter end of the former Chapter, so the *Reward of the Righteous* is set down in this. 1. By the Vision of a *New World.* 2ly. Of the *New Jerusalem* gloriously described in high sublime and lofty Figures. The *Church Triumphant* is described by her Happy State: God promiseth that *he will be their God, will wipe away all tears from their eyes*, neither shall they have any more Trouble or Vexation. But threatneth that the *Fearful* and *Unbelievers*, and *other Impenitent Sinners*, shall have their Portion in the *Lake of fire*. Then One of the *Angels* of *those Vials* carried *John* into an high Mountain, and shewed him more clearly the

whole

whole *form* and *Glory* of the *New Jerusalem*. Her *Wall* with *twelve Gates*, according to the names of the Twelve Tribes of the Children of *Israel*. Her *twelve Foundations* according to the names of the *Twelve Apostles*: Her *length* and *breadth*: Her Materials of Gold: Her twelve Foundations of twelve precious stones: Her Gates of twelve Pearls: Her Temple, God himself and the Lamb: God's Glory instead of Sun and Moon: Her Inhabitants, All Blessed People, and among the rest all truly Pious and Religious Kings: Her Gates always open: But no unclean Person to enter into it.

CHAP. XXII.

WE have a further Description of the *Blessedness of the Righteous*, They having a right 1*st*. to the *Water of Life*. 2*ly*. To the *Tree of Life*, which intimates the *Perpetuity* of their Happiness, from v. 1 to 6.

From v. 6. to the end, is the *Conclusion* of the whole Book, which is by way of Dialogue between *Christ*, the *Angel*, and the *Apostle*, wherein the *Divine Authority* of this Book is strongly asserted, and its Excellency commended.

1. By the *Angel* that revealed it to *John*, v. 6.

2. By *Jesus Christ* who confirms and commends it, v. 7.

3. By *John himself*, who also confirms and commends it from the certainty of the matter, and the wonderful Operation and Impression it made on him, even to fall down before the

Angel's feet, who revealed it to him, which he is again reproved for, v. 8, 9.

All *these three* speak once again,

First, *The Angel*, who charges *John* not to Seal up or Conceal the Sayings of this Prophesie, for the time was at hand for the beginning of the fulfilling of them; and the *Wicked* would be hereby *hardned*, and those that were *Good* more confirmed, v. 10, 11.

Secondly, *Jesus Christ*, who declares he will *come quickly* to reward every Man according to his Works. He declares *His Eternity*, and that they are Happy who have *Right to the Tree of Life*, and are admitted *into the New Jerusalem*. But it will be wofully sad with the *Wicked* who shall be excluded; *Without are Dogs, Sorcerers, Whore-mongers, Murderers, Idolaters, and whosoever loveth and maketh a lye*, from v. 12 to 16.

Christ further declares his great Kindness in revealing these things to the Churches, who was both *God* and *Man*: He shews how earnestly the *Church* desires his coming to accomplish the *Prophesies* and *Promises* of this Book *for her*, and to *her*: He invites all that hear this Prophesie, to joyn with the *Bride* in her desires: He directs all *thirsty Souls*, after Pardon and Grace, what they shall do.

Lastly, From the *Perfection* and inviolable compleatness of this Book, He charges, under severe Penalties, that no *Addition* be made to it, or *Subtraction* from it. And concludes, That he will *come quickly* according to the *Bride's* earnest Desire and Prayer.

In the last place, *John* in the *Name* of *himself*, and *the whole Church*, earnestly desires that Christ would *come speedily*, to fulfil the things revealed in this Book; and so concludes all with his Apostolical Benediction.

A Catalogue of the Heathen Emperors of *Rome*, from *Julius Cæsar* to *Constantine* the Great.

	1	*Julius Cæsar.*
*The first Century reaches from *Augustus* to *Ulpius Trajanus.*	2	*Octavianus Cæsar*, who was called * *Augustus.*
	3	*Tiberius Cæsar.*
	4	*Caius Caligula.*
	5	*Claudius.*
	6	*Domitius Nero*, the first Persecution under him *A. C.* 55.
	7	*Sergius Galba.*
	8	*Salvius Otho.*
	9	*Aulus Vitellius.*
	10	*Flavius Vespatianus.*
	11	*Titus Vespatianus.*
	12	*Fl. Domitianus*, the second Persecution *A.C.* 82.
	13	*Nerva Cocceius.*
100.	14	* *Ulpius Trajanus*, the third Persecution, *An.* 99.
*The second from *Ulpius Trajanus* to *Septimius Severus.*	15	*Ælius Adrianus*, the fourth Persecution, *An.* 118.
	16	*Antoninus Pius*, the fifth Persecution, *An.* 162.
	17	*Aurelius Antoninus Philosophus.*
	18	*Aurelius Commodus.*
	19	*Ælius Pertinax.*
	20	*Didius Julianus.*
200.	21	* *Septimius Severus*, the sixth Persecution, *A.* 201.
* The third from *Septimius Severus* to *Valerius Diocletianus.*	22	*Antoninus Bassianus Caracalla.*
	23	*Opilius Macrinus.*
	24	*Heliogabalus.*
	25	*Aurelius Alexander Severus.*
	26	*Maximinus Thrax*, the seventh Persecution, *A.* 235.
	27	*Gordian* II. Father and Son.
	28	*Pupienus & Balbinus.*
	29	*Gordianus* III.
	30	*Philippus Arabs*, with his Son.
	31	*Decius*, with his Son, the eighth Persecution, *A.* 251.
	32	*Trebonianus.*
	33	*Licinius Valerianus*, the ninth Persecution, *A.* 255.
	34	*Licinius Gallienus.*

35 *Clau-*

35 *Claudius* with his Brother *Quintillus*.
360. 36 *Valerius Aurelianus*.
37 *Claudius Tacitus*, with his brother *Florianus*.
38 *Aurelius Probus*.
39 *Aurelius Carus*.
40 *Valerius Diocletianus*, the tenth Persecution, *Anno* 302.
41 *Constantius Chlorus* and *Galerius Maximianus*.
He took to himself three Colleagues, *Severus*, *Maximinus*, *Maxentius*, (who called himself Augustus) and *Licinius*.

A Catalogue of the Christian Emperors, from *Constantine* the Great to *Justinian*.

306. 1 *Constantine* the Great.
2 *Constantius* the Second, with *Constans* and *Constantius* his Brothers.
3 *Julianus Apostata*.
4 *Jovianus*.
5 *Valentinianus* the First, and *Valens*.
6 *Gratianus* and *Valentinianus* the Second.
A.C. 7 *Theodosius* the First.
401. 8 *Arcadius Honorius*.
9 *Theodosius* the Second.
10 *Valentinianus* the Third.

After the Death of *Valentinianus*, ten unlawful Emperors or Usurpers reigned in the West, viz.
1 *Maximus*.
2 *Avitus*.
3 *Majoranus*.
4 *Severus*.
5 *Anthemius*.
6 *Olybrius*.
7 *Glycerius*.
8 *Julius Nepos*.
9 *Orestes*.
10 *Augustulus*.

This *Augustulus* put an end to the Western Empire: For after him the *West* had no Emperors for 324 years, even to *Charles* the Great. But in the *Eastern* Empire These reigned.

11 *Marcianus*.
12 *Leo Magnus*.
13 *Zeno*.
14 *Anastasius Dicorus*.
15 *Justinus* the *Thrax*.
A.C. 16 *Justinianus Magnus*.
527.
From *Justinian* to *Charles* the Great, These reigned in the Eastern Empire.

17 *Justi-*

17 *Justinus* II.
18 *Tiberius* II.
19 *Mauritius Cappadox.*
20 *Phocas.*
21 *Heraclius.*
22 *Constantinus* the Third.
23 *Heracleonas.*
24 *Constans* the Second.
25 *Constantinus* the Fourth, called *Pogonatus* or *Barbatus.*
26 *Justinianus* the Second.
27 *Leontius.*
28 *Tiberius* the Third.
29 *Philippus Bardanes.*
30 *Artemius* or *Anastasius* the Third.
31 *Theodosius* the Third.
32 *Leo* the Third, *Isaurus.*
33 *Constantinus Copronymus.*
34 *Leo* the Fourth.
35 *Constantinus* the Sixth, with his Mother *Irene.*

As to the rest of the Grecian Emperors, unto *Constantinus Palæologus* (the last of the Eastern Emperors, under whom the Constantinopolitan Empire fell into the Power of the *Turks*) their Histories not being very Memorable, we shall pass them over, and come to the *Western Empire* restored again by *Charles* the Great, (*Anno Christi* 801) and his Mother. And here we shall reckon up seven Dynasties, Seigniories, or Governments.

First, Of the *Franks.*

Carolus Magnus.
Ludovicus Pius.
Lotharius.
Ludovicus II.
Carolus II. *Calvus.*
Ludovicus III. *Balbus.*
Carolus III. *Crassus.*
Arnulphus.
Ludovicus IV.
Conradus I. *Ducatumenia.*

Second, Of the *Saxons.*

Henricus I. *Aucup.*
Otto I. *Magnus.*
Otto II.
Otto III.
Henricus II. *Cognomento Sanctus item Claudus.*

Third, Of *Franks* and *Saxons.*

Conradus II. *Salicus.*
Henricus III. *Niger.*
Henricus IV.
Henricus V.
Lotharius II. *Saxo.*

Fourth, Of *Suevians.*

Conradus III.
Fridericus I. *Barbarossa.*
Henricus VI.
Philippus.
Otto IV.
Fridericus II.

The Fifth, Of divers Nations and Families.

Conradus IV.
Wilhelmus Comes Hollandiæ.

Some learned Historians, from the Death of *William* unto the Election of *Rudolphus*, make an *Interregnum* of seventeen years.

The

The Sixth, Of *Austrians* and others.

Rudolphus I. *Habsburgius.*
Adolphus Nassovius.
Albertus I. *Austriacus.*
Henricus VII. *Luxelburgius.*
Ludovicus IV. *Bavarus.*

Fridericus Austriacus Son of *Albertus*, was set up against him; to whom succeeded

Carolus IV.
Wenceslaus.
Rupertus Palatinus.
Jodocus Marchio Moravid.
Sigismundus.

The Seventh, Of *Austrians* alone.

Albertus II.
Fridericus III.
Maximilianus I.
Carolus V.
Ferdinandus I.
Maximilianus II.
Rudolphus II. *An. Chr.* 1592.

A Brief

EXPOSITION

Of the whole Book of the

REVELATION.

CHAP. I.

THIS Divine Book of the *Revelation* consists of three Parts,

1. The *Preface*.
2. The *Body or Visionary part of the Book*.
3. The *Conclusion*.

The *Preface* reaches from v. 1. to v. 9. of Chap. 1. in which we have,

1. The *Title* and *Nature* of the Book, [*The Revelation,*] or a *Discovery* of such things as were before kept secret in the Counsel of God, which concern not only the Empire, but the *Christian Church* in the *several Ages* and *Successions* of it.

V. 1. [*This Revelation* God the *Father* gave to *Jesus Christ*] as the *Mediator* and *Head* of *his Church*, Col. 1. 18. with *Commission* to impart it to his *Faithful Servants*, especially the *Pastors* and *Ministers* thereof. *Which things* (together with the vari-

ous Sufferings of the *Church* in several Ages) upon *Supposition* of God's *Decree* to permit them, and the *Devil's Malice*, and the *Wickedness of Men*, to carry them on, *must* and *would* certainly come to pass, and *begin* shortly to be fulfilled, and so go on to their full Accomplishment. [And *Christ*, who is ever Faithful to his trust, signified *these things*, by his *holy Angel*, unto his *Servant*, and *beloved Disciple* and *Apostle John*,] now in the Isle of *Patmos*.

V. 2. [*Who bare record*] both by his Preaching and Writings, (in his Gospel and Epistles) that *Jesus Christ* was the *essential* and *eternal Word of God* [John 1. 1.] and *bare record* also of the *Testimony* which *Jesus Christ* gave of *himself*, (when he was here upon the Earth,) and of the *Doctrine* and *Gospel* which he preached, and confirmed by *Miracles*. And *This John* declared also [*all things that he saw*] both *done* formerly by *Christ*, and now *represented* to him in these Visions. And least any Man should be averse from minding or regarding this *Divine book*, because of the *obscurity* of several things in it, V. 3. [He *declares* and *pronounces those blessed* who *read* it carefully, and *hearken attentively* to the *words of this Prophesie*, and keep them in their Minds and Memories] *so* as to consider them, and be affected with them, and set themselves to *practice* what is required of them, in order to the keeping themselves from partaking with the *Antichristian Party* in their *Sins*, lest they partake with them also in *their Plagues*. He further *declares*, that the things here prophesied of, would *certainly* come to pass, [and the *time was at hand*] when some of them would *begin* to be accomplished.

V. 4. After this *General Preface*, he particularly directs *this Book* [to the *seven Churches of Asia*, whom he salutes with an *Apostolical Salutation*, wishing

ing them *Grace* and *Peace*, 1st, From him *who is, and was, and* (a) *shall be for ever*,] that is, from *God the Father*, who is *thus set out* in regard of *his Eternity*, and *Unchangeableness*. 2ly, [From the *seven Spirits* (b) which are before *his Throne*,] that is, from the *Holy Ghost* who is *thus set out* in regard of the Perfection and *Variety of his gracious Operations*, who is always *present with God*, and ready to perform what is needful for the *calling* and *sanctifying* of his Church. (c) V. 5. 3ly. [*From Jesus Christ*] whom he describes according to his *threefold Office* of *Prophet*, *Priest* and *King*. 1st, [He shews that he is the *Faithful Witness*] and *great Prophet* of his Church, who reveals the *Will* of his Father faithfully. 2ly, [*The first begotten of the dead*,] that is, who as a *Priest*, having offered up himself a Sacrifice for our Sins, was the *first* that *rose from the dead by his own power* to a State of Immortality, and to die no more. 3ly, [*The Prince of the Kings of the Earth*,] that is, who as a *King* rules over *all*, even his greatest and most powerful Enemies. The *Apostle* being now upon the Consideration of the *great Love* of Christ, and his *Heart* being *warm* with the Meditation of *those glorious Benefits* that *Believers* have *in* and *from* him, he breaks out into a *Divine Doxology*, and *Thanksgiving* to *him* in these words, [*To him that loved us* *, *and*

(a) See Chap. 16. v. 5. Ὁ ἐσόμενος, Who shall be for ever.

(b) *Unus est Spiritus essentiâ, sed septiformis, donis; septenarius numerus est nota perfectionis, & inde significatur Spiritus sanctus* multa dona in Ecclesias effundere.

(c) He sets the *Spirit* before the *Son*, because he intendeth to inlarge himself more concerning Christ.

* Hi Dativi non sunt cum præcedentibus sed cum sequenti Doxologiâ connectendi, & explenda est Ellipsis articuli τῷ ante τῷ λύσαντι, &c.

washed us from our sins in his own blood, and *made us Kings*,] viz. V. 6. to *rule over all our Spiritual Enemies*, and to be *Heirs* with him of his Kingdom, [and *Priests unto God and his Father*,] viz. to offer up to him the Spiritual Sacrifices of *Prayer* and *Praise*, [*To him be Glory and Dominion for ever and ever, Amen.*]

V. 7. But he cannot *so* give over *thinking*, and *speaking* of his *dear* and *blessed Saviour*, but his Heart being full of Affection to him, he falls into a *Divine Meditation* of *his coming to Judgment*, and *represents to himself* as if *he saw him coming in the Clouds*, with great State and Majesty. [*Behold*, (says he) *methinks I see him coming with Clouds*,] (*d*) that is, *riding upon the Clouds* as his *Chariot* (Psal. 104. 3.) *and* [*all humane eyes shall see him*, and then [*They that pierced him*] viz. in his *Person* or *Members*] and *all Nations* that *despised him*, shall *take on heavily*, to see him made *their Judge*: But his *true Members* will then *rejoyce* and be exceeding glad, and therefore they are ready to say an hearty *Amen*, to the *Declaration* of his *coming to judge the World*, and earnestly *desire* and *pray* that *it may be so*; yea, they *expect* and *believe* assuredly *it will be so*, whatever *Scoffers* and *Unbelievers think* or *say* to the contrary.

V. 8. Whilst the *Apostle* was in these Divine Meditations, our *Blessed Saviour* (as it seems) appeared to him, and spake to him *immediately* by *himself*, and *confirmed* what he had said; declaring to him, that *He* [the *Son* of God was *Alpha* and *Omega*, the *first* and the

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(*d*) Μετὰ τῶν νεφελῶν, i. e. Ἐπὶ τῶν νεφελῶν. *Super nubibus*, sell. *sedens*, tanquam in throno.

last.]

(e) *last.*] As if he had said, 'Tis very *true* what thou hast said *of me*; For I am *Alpha* and *Omega*, I am *Eternal* as my *Father* is, and gave unto all things that were created a *Being* and *Beginning* at the *first* (Col. 1. 16.) and for *my honour* they were created and made; and I am the *last*, that is, there is nothing that shall *outlast* me: I am the *first cause* and the *last end*: All things were made to serve for my Glory and Praise. [I am *He* which *is, was*, and *is to come.*] The very same is affirmed v. 4. of the *Father*: Therefore he is *Co-essential*, and of the same *Substance* with the Father: Though They be *distinct Persons*, yet they have one and the same *Divine Nature* and *Essence*. And Christ is also *Co-eternal* with the Father. [I am *God Almighty*] (f) able to accomplish my Promises to my People, and to execute my Threatnings on my Enemies. And so much of the *Preface*.

We come now to the *Body* and *Visionary part* of the Book, which reaches from v. 9. of Chap. 1. to v. 6. of Chap. 22. The *Visions* of this Book are these that follow.

1st, A *Vision* concerning the *seven principal Churches* (g) of *Asia* the less, to *each* of which he

(e) *Sibi hic ascribit absolutam perfectionem, scil. Divinitatem, Immutabilitatem, & æternitatem.* In the Greek Alphabet α is the first, and ω the last Letter: So that he intimates by *this expression*, that he was before all Creatures, and shall *abide* tho all Creatures shall perish. *Ille est principium sine principio; finis absque fine*, i. e. *absoluti æternus. Glassius.*

(f) Monet, ut extra Ipsum nihil quærentes, in Ipso conquiescamus.

(g) The other *lesser Churches* in *Asia*, were to reckon themselves concerned to mind what was written to the *seven principal* ones; the Advertisements he gives to these seven Churches, being sufficient for the Disorders which might be in the others.

is directed to ſend an *Epiſtle*, which we have in Chap. 2. and 3.

The *Preparatory Viſion* to this of the *ſeven Churches*, we have from v. 9. of this firſt Chapter to the end of it. And firſt, The *Apoſtle* being to write to the *ſeven Churches of Aſia*, He declares to them *how*, and *in what manner* he received the Viſion concerning *their State*. (*b*)

(*b*) The *preſent State* of theſe Churches does not ſeem to be *Prophetical*, or a *Repreſentation* of the predominant State and Condition of the Church Univerſal, in the ſeveral Ages and Succeſſions of it. But all that is ſaid in theſe Epiſtles, ſeems (in my opinion) to refer only to the preſent State of theſe *ſeven Churches*. That which induces me to think ſo (though I know ſeveral Learned Men are of another mind) is, becauſe I do not find the Applications that are made of them to the Ages that are paſt, ſince the Apoſtles times, to ſuit very well to them. 'Tis true there are *ſome* where the *Applications* may ſeem ſomething probable. But ſeeing this is not to be met with in them all, one would be tempted to think, that thoſe that do ſeem to hit, do it rather (as it were) by chance, than deſignedly. To inſtance in ſome, The Church of *Epheſus* (according to ſome) ſignifies the *Primitive Church* of the *three firſt Ages*. The Praiſes which the Holy Ghoſt gives it are very great (Chap. 2. v. 2, 3.) *I know thy works, and thy labour, and thy patience, and how thou canſt not bear with them that are evil*, &c. Theſe Praiſes may poſſibly well agree to the Church of the *three firſt Ages* or Centuries. But thoſe which the Spirit gives to the Church of *Thyatira* afterwards are *greater*, (Chap. 2. v. 19.) *I know thy works, and charity, and ſervice, and Faith, and thy patience, and thy works, and the laſt to be more than the firſt*. Yet I ſuppoſe it will eaſily be granted, that this *Age* or Century of the Church, did not come near the Church of the *three firſt Ages* for Purity and Fervency. The Church of *Smirna* ſome would have to comprehend the *fourth and fifth Age*, but how can theſe words be applied to thoſe Ages (Chap. 2. v. 19.) *I know thy works, and tribulation, and poverty (but thou art rich) and I know the blaſphemy of them that ſay they are Jews, and are not, but are the Synagogue of Satan*. Here are Praiſes given to this Church, which are no way inferiour to thoſe that were given to the Church of *Epheſus*. Yet it is certain that the Church

In

in those Ages was corrupt, and its Worship depraved by the Invocation of Saints, and the Worship of Relicks.

The Church of *Pergamus*, according to *Forbes*, signifies the Age of Antichrist's reign, and it has something said of it that may agree to it, Chap. 2. v. 12. *I know where thou dwellest, even where Satan's seat is.* But the rest will by no means agree to it, *I know thy works, and that thou holdest fast my name, and hast not denied my Faith.* For the Church in this Age was (for a great part of it) horribly corrupt, and did partake of Antichrist's Abominations.

As for the Church of *Sardis* (according to most) it represents the Reformed Church, where neither *Jezabel* nor *Balaam*, neither Pope nor Popery were tolerated. But it seems strange, that the Ages of our Reformation since *Luther*, should be all branded with so black a Character, *Thou hast a name to live, but art dead. Be watchful and strengthen the things which remain, and are ready to die; for I have not found thy works perfect before God.* The *Zeal* certainly in the first Times of the Reformation was very Great, and the Doctrines and the Worship Pure. Can we then imagine that the Holy Spirit would speak with so much Disdain of the Reformation? For these reasons I cannot imagine the Epistles to the seven Churches to be Prophetical, and a Representation of the State and Condition of the Church in all succeeding Ages. See the Learned *Jurieu* on this subject.

V. 9. [*I John* (says he) *who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,*] that is, A *Fellow-sufferer* with you in suffering for Christ; and have a true Sense and Feeling with you in *your Sufferings*, and am *your Companion* in *expecting* and *hoping* for the same Kingdom of Heaven, and Glory which ye expect; and am *your Companion also* in the exercise of that *great* and *necessary Grace* of *Patience*, (which our Saviour requires of all his Faithful Disciples, and works it in their Hearts by his Holy Spirit (*i*), and gave us an *eminent Example* and Pattern of it in his own Person.) [I *John* do declare unto you,

(*i*) See Rom. 15. 4.

that I was in the Island called *Patmos*,] an Island in the *Ægean Sea* near the Coast of *Asia* the less; [And that I was banished into that *barren Island* for *preaching the Word of God*, and for *bearing my Testimony* that *Jesus Christ* was the *Saviour* of the World (*k*).

V. 10. [*And I was in the Spirit on the* (*l*) *Lords-day*.] that is, In a *Spiritual Extasie* or *Rapture* [such as happened to *Peter*, Acts 10. 10. and to *Paul*, 2 Cor. 12. 2.] wherein all my *outward Senses* being *bound up* by a Supernatural Power, my *Understanding* was raised up to the Contemplation of Divine Objects, and rendred capable of receiving Divine Visions. In this Rapture *I was on the Lord's-day*, viz. the *first day of the week*, [*and I heard behind me a great voice as of a* * *Trumpet*] full of Majesty and Power, *saying to me, I am Alpha and Omega, the first and the last; what thou seest* (*m*) *write in a book, and send it to the seven Churches of Asia*, viz. *Ephesus, Smirna, Pergamos, Thyatira, Sardis, Philadelphia*, and *Laodicea*.]

(*k*) This was in the fourteenth Year of *Domitian* the Emperor, when he raised the *Second Persecution* against the Church of Christ. This *Domitian*, after he had tortured *John*, banished him into this barren Island when he was about the Age of 97. He was afterwards recalled under *Nerva* and restored to *Ephesus*. See *Eusebius*, lib. 3. cap. 14.

(*l*) *Lords-day*, that is, the *Christian-Sabbath* (as the *Eucharist*, or *breaking of Bread* is called the *Lords-Supper*, 1 Cor. 11. 20.) *This day* is so called, either because Christ *instituted* it, or because the *end* of its Institution was the Remembrance of Christ's *Resurrection*; as the *end* of the *Lord's-Supper* was the Commemoration of *his Death*. Collections for the Poor were made on this day, *Acts* 20. 7.

* Here is the beginning or entrance to this Vision.

(*m*) *i. e.* Quod jam videbis & audies. Est enim præsens pro futuro proximo, &c.

V. 12.

V. 12. [Hereupon (says *John*) *I turned to see the person whose voice I had heard,* (*n*) and behold *I saw seven golden Candlesticks* which represented the *aforesaid seven Churches.*] They may be called *Candlesticks* because of the *Light* they have *in them,* and *hold forth* to others; and *golden,* in allusion to the *golden Candlestick* in the (*o*) Tabernacle, and because of their *Profession,* which is always *precious* in the sight of God whilst it is *sincere.*

V. 13. [*And in the midst of these Candlesticks I saw one like unto the Son of Man, clothed with a garment down to the* * *feet, and girt about the paps with a golden girdle.*] Which *Vision* represented Christ's glorious Majesty and Divine Properties, and Qualifications as *Head of his Church*; for *such glorious cloathing* did manifestly declare that he was a *High Priest,* and his Ministration was glorious.

V. 14. [*His head and his hair were white like wool, and white like snow,*] (see *Dan.* 7. 9.) signifying his Eternity, Wisdom, Purity; [*and his eyes were as a flame of fire.*] see *Dan.* 10. 6. (*p*) signifying the *piercingness* and *terribleness* of his Omniscience.

V. 15. [*And his feet like unto fine brass, as if they burned in a* (*q*) *furnace*;] intimating that his *Ways,*

(*n*) We are now come to the *Vision* it self, containing a most excellent Representation of Christ in his Majesty and Glory, as He is *Prophet, Priest* and *King* of his Church.

(*o*) We shall find in this Book frequent Allusions to the Jewish *Tabernacle* and *Temple.* Here they begin. In the Jewish Tabernacle there was one golden Candlestick and seven Lamps, to give light over against it. See *Numb.* 8. 2. *Zech.* 4. 2.

* The *long Garment* was one of them wherewith the *High Priest* was clothed in his Ministration under the Law.

(*p*) This and the following Similitudes are mostly taken out of *Dan.* 10. 6.

(*q*) Ὡς ἐν καμίνῳ πεπυρωμένοι.] Velut in fornace vel camino ardentes vel ignitl. *i. e.* Igne repleti quo hostes consumat. *Pisc.*

Counsels

Counsels and *Dispensations* towards his Church are *pure*, *firm* and *steady*, but *irresistable* and *terrible to his Enemies*; [and *his voice as the sound of many* (*r*) *waters*,] signifying his *glorious Majesty*, and that his *word* is *terrible* and astonishing to the Wicked.

V. 16. [*And he had in his right hand seven stars*:] explained afterwards to signifie the *Pastors* of the *seven Churches*; and thereby intimating the *Safety* and *Dignity* of his faithful Ministers, and the care he takes of them. [*And out of his mouth went a sharp two-edged* (*s*) *sword*:] Noting the powerfulness of his *word* to *pierce* the Heart, and to *conquer* and slay the *Lusts* and *Corruptions* thereof, and to *convert* Sinners unto God, and to condemn the Wicked. [*And his Countenance was as when the Sun shineth in its strength.*] that is, Very glorious, and very comforting and refreshing to those that are his Members.

V. 17. When the Apostle had in this rapture seen this glorious Representation of Christ, and that excellent Majesty he appeared in, he was *so amazed* at it, that he seemed to himself to *fall down at Christ's feet* as one almost *dead* with (*t*) Astonishment. Whereupon he thought he saw *Christ* [laying his *right hand* on him, and strengthning him, and he heard him say to him, *Be not afraid*, I *am the first and the last*.] viz. As *my Father* is Eternal so am I.

(*r*) *i. e.* Quam maximè strepera & sonora; symbolum Majestatis Christi.

(*s*) Notatur *verbum* quod plos convertit, impios interficit. 2 Thess. 2. 8.

(*t*) The like happened to *Daniel*, Chap. 10. 8.

V. 18.

V. 18. [*I am he that liveth, and was dead, and behold I am alive for evermore, Amen.*] As if he should have said, I am not come to *destroy* thee, but to make known unto thee *things* concerning my Church, which shall come to pass hereafter. *Be not therefore afraid of me*; For though I was *put to death* and *crucified* for the Sins of Men, *yet I am now alive* (*u*) *again*, and shall live for evermore, to defend and protect my faithful Servants. To this comfortable word the *Apostle* seems to have interposed his [*Amen,*] as heartily rejoycing at (*w*) it. Our *Saviour* then goes on, telling him, [that *he had the keys of Hell and* (*x*) *Death,*] that is, that he had the *power* to deliver over *unto*, and to keep *from Hell*, as well as from the *Grave*.

V. 19. [He then gives *John* Charge and Commission to write in a Book the *things* he had now *seen,*] namely, *This glorious Representation of the Son of God*, and the *Vision* of *the seven golden Candlesticks*; and further enjoyns him to write *the things* [*which are,*] viz. the *present State* of the *seven Churches*, which he would communicate to him; [and *the things that shall be hereafter,*] viz. what he should reveal to him concerning the *future State* of the Church in the *several Ages*, and *Successions* of it, to the end of the World.

Lastly, V. 20. He enjoyns him to write [the *Mystery* of the *seven Stars* which he had newly seen in *his right hand*, and the *Mystery* of the *seven golden Candlesticks*, see v. 12.] which last he should not of

(*u*) Ita vos, Licet moriamini, resurgetis Gloriosi.

(*w*) Videtur esse *interlocutio Johannis*; post eam, continuatur sermo Christi.

(*x*) Summum ejus dominium, & universalis gubernatio denotatur.

himself

himself understand aright, he declares unto him, that by the *seven Stars* were meant the *Pastors* and *Overseers* of the *seven Churches* called here *Angels*, as being sent by God on his Message; and their Ministry being for the good of Souls, as the *holy Angels* are *Ministring Spirits for the good of them that are Heirs of Salvation*, Heb. 1. 14.

CHAP. II.

The first Vision, *viz. Of the State of the* Seven Churches *in* Asia.

The first Vision. AFter this *stately Porch* or *Preface*, follow the *Epistles* which the *Apostle* was commanded to write to the *seven Churches*, Chap. 2 and 3. *&c.* These *Epistles* set forth the *present State* and Condition of these Churches, *commending* or *reproving* them as their *present Case* required; and withall adding *Directions*, *Warnings*, *Threatnings* and *Consolations* suitable to their respective Conditions. Which *Epistles*, though expresly directed to these Churches, yet may be alike *useful* to all other (*a*) *Churches*, whose Cases and Conditions shall be like *theirs*, in any part of time to the end of the World. These *Epistles* were directed to the *Ministers* or *Pastors* of these Churches as their *Heads*; and the matter contained in them concerned the

(*a*) In these *Churches* was found *something* that might represent the *Graces* and *Sins* of succeeding *Churches*; and *Christ* hereby gave the World a *Document* of the Judgments and Dispensations he would exercise towards *other Churches*, *ascending* and *declining* in the same manner.

whole

whole Church, and was by their *Pastors* to be communicated unto them.

The *First* of these is directed to the *Angel* of the Church of *Ephesus*, Chap. 2. v. 1. and reaches from v. 1. to v. 8. *Ephesus* was a principal City of *Asia* the less, a City of *great Riches* and *Trade*, but much addicted to *Idolatry* and *Superstition*, and famous for the *Temple* of *Diana*; and yet in *this City* there was a *Famous Church* of Christ, as appears from *Acts* 20. 17. And though as 'tis probable there were *more Ministers*, *Pastors* or *Elders* there than *one*, yet they were all *Angels* or *Messengers* of God, and from the *Oneness* of their business (as some conceive) they might be taken *collectively*, and called here the *Angel*; or possibly the Epistle might be directed to the chief Pastor among them. The Epistle to the Church of *Ephesus*.

In *this Epistle* are these Parts, 1. A *Description* of the Person in whose name it was written. V. 1. [*These things saith he that holdeth the seven Stars in his right hand* (see Chap. 1. 16.) (c) *and who walketh in the midst of the seven golden Candlesticks.*] That is, Who observes them all, and how they walk, and is at hand to defend and protect them in doing their Duty.

V. 2. 2. A *Declaration*. [*I know thy works.*] That is, Both *inward* and *outward*, and take notice of them, to reward or punish them as the Case requires. *This* is set in the *beginning* of all the *Epistles*, and thereby is evidenced Christ's *Godhead*, *Omniscience* and *Omnipresence*.

(c) It is *observable* that *Christ* in the beginning of *every Epistle*, notifieth himself by some *one* of those things mentioned in the Vision in the former Chapter.

3. Their

3. Their *Commendation.* [I know (says he) *your Labour,*] viz. in propagating *my* Gospel; [and your *patience,*] in bearing Afflictions for it; [and *your zeal and warmth in my Cause,* and the *goodness of your Discipline,*] that you will not *bear with, nor endure* such Persons as are either *Erroneous* in Judgment, or *Scandalous* in their Lives; and particularly *such persons* as pretend an *immediate Call* or *Mission* from me to preach what they do, but [you have *tried* them,] and upon trial have plainly found, that they had no such Authority from me, but were Deceivers: (*d*) and I know how you have borne the *Contradiction* of *False Teachers,* and the *Persecutions* of *Jews* and *Pagans*: (*e*) V. 3. And have *patiently,* and with Quietness and Submission, borne the Will of God in many trials; and for my *names sake,* have laboured industriously in *propagating* my Gospel; and have *persevered* in my Truth without fainting, or being seduced by False Teachers, or discouraged by Persecutors. And *this* also you have *commendable* in you, [that you *hate the Deeds of the* (*f*) *Nicolaitans,*] who hold *Community* of Wives, and eat things offered to *Idols,* which *Impure Sect I also hate*; for their *Doctrines* and *Practises* are contrary to the Rule of my Word, and tend to the *Ruine* of Humane Societies.

4. Their *Reprehension.* V. 4. [*Nevertheless I have somewhat against thee, because thou hast left thy first love.*] That is, You have not that hearty *fervent*

(*d*) Possibly he means *Ebion* and *Cerinthus,* who both lived in this time, and preached in *Asia.*

(*e*) About this time the *Second Persecution* was begun by Domitian.

(*f*) So called from one *Nicholas,* who (as 'tis said) to avoid the Imputation of Jealousie, brought forth his beautiful Wife, and bad who would to take her.

love

love to me, and to *one another*, which you had at first; you grow *colder* when you should grow *better*; there is a great abatement among you of your former Zeal.

V. 5. [*Therefore remember from whence you are fallen, and repent, and do your first works, else I will come unto you quickly,*] viz. In a way of Judgment, [*and will remove your Candlestick out of its place.*] That is, I will raise such a Tempest of *Persecution* against your Church, that she shall not be able to keep her place, but shall be shaken and scattered by the Violence thereof: And this you must expect, except you (*g*) repent, and amend what is amiss among you.

5. The *Conclusion*, which is, 1. *Hortatory.* [He *that hath an ear, let him hear what the spirit saith unto the Churches.*] This is the *Common Conclusion* and *Epiphonema* to all the *seven Epistles.* (*b*). As if he should have said, Let all that read or hear these words of the *Spirit* to the Churches, (not only to *this Church* in particular, but to any other also of the *Asian Churches*) *set their hearts* to mind them, and regard them, as being of greatest Importance. 2. *Promissory.* [*To him that overcometh.*] That is, That *fights manfully* against Temptations, and *overcomes* the Trials he meets with, and keeps himself free from the *Corruptions* of the Times. [*To him will I give to eat of the Tree of Life, which is in the midst of the paradise of God.*] That is, I will give

(*g*) This *Threatning* is long since made good; for where is now the *Famous Church* of *Ephesus?*

(*b*) 'Tis a *Form* of Speech which Christ often used at the end of his *Parables*, and when he would stir up the People to a more than ordinary Attention. See *Matt.* 11. 15. & 13. 9, 43. & *Mark* 4. 9, 23. & 7. 16. We find it in the *end* of *every one* of these Epistles.

him

him a share in my *Merits*, and the great Benefit of them; which is, *Eternal Life*. 'Tis an Allusion to *that Tree* that was planted in the Garden of *Eden*, Gen. 2. 8, 9. called a *Tree of Life*, not for any *physical* or *natural* Efficacy that was in it to *prolong* Life, but to hold forth and represent to *Adam* (*Sacramentally*) the *Everlastingness of Life*, that he might expect in keeping the *Covenant of Works*; *that Tree* being appointed to signifie and *seal* to him *that Life* upon his Obedience, *Gen.* 3. 22. *Rev.* 22. 2.

The second Epistle to the Church of *Smyrna*.

We come now to the *second Epistle*, which is directed to the *Angel of the Church of* (*i*) *Smyrna*, which was an eminent City in *Ionia*, a Province of *Asia* the less. This Epistle reaches from v. 8. to v. 12. in which we have these Parts.

1. A *Description* of the *person* in whose name it was written. [*Thus saith the first and the last,*] which is part of the Description of *Christ*, Chap. 1. v. 8, 11, 17. who speaks here to *this Church* as under *great Tribulations* and Afflictions, and therefore takes to himself a name proper to comfort them. As if he should have said, I am *God Eternal*, the *first Cause* and the *last End*: [I was *dead*, yet am now *alive*,] I was indeed *crucified* and put to death for the Sins of Men, but I am now *alive again*; and therefore *fear not*, for I will *assist* you and take Care of you; and if you lose *your lives* for my sake, I will raise your Bodies again to an everlasting

(*i*) A place of great Merchandise: Here was a Temple dedicated to *Homer*, and his *Statue* there set up, they challenging him as a Citizen of this place. Here also *Polycarp* lived and suffered Martyrdom. 'Tis not known by whom the Gospel was first preached, and a Church gathered here.

Life

Life, as I my self am raised up; and will give you a better Life than this is, in Bliss and Happiness.

A *Declaration* of his being well pleased with them, which may be matter of *great Comfort* (*k*) to them; [*I know thy Works, and thy Tribulation*] which thou hast suffered for my names sake; [*and thy Poverty,*] that is, The poor Condition Wicked *Men* have brought thee into (as to worldly things) for owning and professing my Gospel. But though *Men* have made thee poor (as to worldly things) by *Plunderings*, *Fines*, and taking *thy Estate* from thee, yet thou art *really Rich* under all this Poverty, being furnished with all those excellent Graces, of *Meekness*, *Patience*, *Faith*, *Christian Fortitude*, and *Sincere Love* to me, wherein *true Happiness* consists (see *James* 2. 5.) [*I know also the Blasphemy of them that say they are Jews and are not, but are the Synagogue of Satan.*] that is, I know the *Malice* and *evil Speeches* of your Enemies against you, whether they be *Native Jews* (glorying in Circumcision and the Law) or *false Christians* called here *Jews* by a (*l*) Figure, because *They* were once the *only People* of God. These (says he) call themselves *Jews*, and the Seed of *Abraham*, or possibly call themselves *true Christians*, but indeed are not so, but only a *Synagogue*, or *Congregation* of the Chil-

(*k*) 'Tis very observable that Christ blameth nothing in this Church of *Smyrna*: The Church of God always keeps its Purity best in the time of Afflictions. But doubtless there were in this Church several *Failings*, but God allows much to his Peoples *Temptations*. Hence it is, that though *Job* shewed much Impatience, yet we are called to behold him as a *Pattern* of *Patience*.

(*l*) Nothing is more frequent in the *Apocalyptical* style, than by the *Jewish Church*, and the Members thereof, to represent the Christian. *Mede*.

dren of the *Devil*, whose Works they continually *do*, *reviling true Christians*, and *Murdering* the *Saints* after the manner of their *Father*, who was a *Murderer from the beginning*, John 8. 44.

3. *Their Encouragement to persevere.* He tells them they must not be discouraged, though they should suffer *sharper things* than ever they had yet suffered. [*Fear none of those things that thou shalt suffer; Behold the Devil shall cast some of you into prison that you may be tried.*] As if he should have said, *some* of you shall be cast into *Prison* either by *Jews* or *Pagans* (who are the *Devils Instruments*, and whose Hearts he hath filled with Malice against you,) and seeing *Persecution* is *His work*, you ought not to *faint* when you are persecuted by *Him*, or his *Instruments*: And you ought to consider, that God will suffer these Afflictions to befall you for the trial of your *Faith*, *Patience*, and *Constancy*, and to shew the *Solidity* and *Strength* of his *Graces* in you, for his Glory and your Comfort. [*You shall have Tribulation ten days.*] Here (possibly) is a *definite* or *certain* time put for an *indefinite* and *uncertain*; whereby he intimates, that their Afflictions should last *many* (m) *days*. [*But be thou faithful to the death, and I will give thee a Crown of Life.*] That is, *Hold fast* thy Profession, (n) *persevere* in *Faith* and *Holiness*, and I will give thee *eternal Life*, (which will be to thee more than an abundant Recompence) and the *Crown of* * *Righteousness* shall be thy Reward.

(m) As in *Gen.* 31. 41. *Jacob* says to *Laban*, *Thou hast changed my wages ten times*, that is, *many times*.

(n) *Jer.* 32. 40. *I will put my fear into their hearts, that they shall not depart from me.*

* 2 Tim. 4. 8.

4. The

4. The *Conclusion*, which is first *Hortatory*, the same with which he concluded the former. [*He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* The *Warnings* of the *Spirit* to the *Churches*, are recorded as of *great Concernment* for *all* to mind. 2ly, *Promissory*, [*He that overcometh shall not be hurt of the second death.*] That is, *He that fights manfully* against the *Temptations* he meets with here, and overcomes the *Love* of this World, and keeps himself *free* from the Corruptions of the *Times*, shall have the reward of *Eternal Life* in Bliss and Happiness, and shall escape the *Eternal Damnation* of his Soul and Body (though possibly not *Temporal Death*;) yet he shall escape the *worst sort* of *Death* (which is *Eternal Misery*, and is called the *Second Death*;) and is, *after this Life*, the *Portion* of the Ungodly.

The third Epistle, viz. to the Church of *Pergamus*.

We come now to the *third Epistle*, sent to the Church of *Pergamus*, a great City in *Mysia Major*, (*a*) near *Troas*; it reaches from v. 12. to 18. In this *Epistle* we have these Parts.

1st, A *Description* of the *Person* by whose Authority it was written, [*These things saith he who hath the sharp sword with two edges,*] see v. 16. of Chap. 1. The word of God is the *two-edged Sword*, Heb. 4. 12.

2ly, A *Declaration*, [*I know thy works, and where thou dwellest.*] To be good in *bad places*, and *bad*

(*a*) It was full of *Pride*, *Violence*, *Uncleanness* and *Idolatry*; there was a *Temple* in it, where the Devil used to give answers under the name of *Esculapius*. It was the native place of *Galen* that *great Physician*. It was *famous* also for the making of *Parchment*, (which is thence called *Charta Pergamina*) being first invented there by King *Attalus*.

times, and not to swim with the Stream, is a great Commendation of any Church or People. [*Even where Satan's Seat is.*] That is, Where he bears sway in an especial manner, by *Idolatry* and *Tyranny*. It may relate particularly to the *Temple* of *Esculapius*, in which the *Devil* used to give forth *answers* and *Oracles*, so that *Satan* (it seems) had a great Power and *Throne* there, and the *Roman persecuting Magistracy* and *People* were much influenced thereby.

3ly, Their *Commendation*. [*Thou holdest fast my name.*] That is, The *Doctrine* of my Gospel preached in *my Name*, and by which I am made known to the World, as a *Man* is by his *Name*. [*And thou hast not denied my Faith,*] but openly avowed *Faith* in me, and that in a time of *hot Persecution*, wherein particularly [*Antipas* (probably some *Holy Minister* in *Pergamos*, such being usually the prime Object of Persecutors Malice) *my Faithful* (p) *Martyr was slain among you, where Satan dwelleth,*] perhaps he was stoned in some Tumult as a Seditious Person. And it argued that the *Devil* had a great power among *that People*, that he could procure them to put to Death such *Holy Men* as (q) witnessed for Christ.

4ly, Their *Reprehension*, [but *I have a few things against thee, Because thou hast them that hold the Doctrine of Balaam*.] That is, A *Doctrine* conform to that which was taught by *Balaam*; [For he for *Gain*, taught *Balak* King of *Moab* how to insnare the *Israelites*, and draw them into Sin;] advising

(p) In the Primitive times *Martyrs* were such as suffered Death, *Confessors* such as suffered Imprisonment, Banishment, Whipping, &c. for the cause of Christ.

(q) This is an *Honour* not granted to the *Angels* in Heaven to suffer for Christ, as *Latimer* was wont to speak.

him

him to draw them to commit *Fornication* with their Women, and to *Feast* with them, and to *eat* of their *Meats* offered to *Idols*; [and so he cast a *Stumbling-block*,] that is, an *Occasion*, or *Inticement to Sin* in their way, which made them stumble; see *Psal.* 106. 28. So (saith he) thou tolerateſt in *thy Communion* [the *impure Nicolaitans*,] who maintain *Fornication* to be lawful, as alſo eating things offered to *Idols*, and thereby inſnareſt and draweſt many into Sin and Wickedneſs. But as for theſe *Doctrines* and *Practices*, I do declare I have a *great abhorrence* of them, and thou ſhouldſt have exerciſed *Church-Diſcipline* againſt thoſe that hold them, as had been done by the Church of *Epheſus*, v. 6.

5ly, The *Concluſion*, which is firſt *Hortatory*, [*Repent*, viz. of this thy *Connivance* at this wicked *Sect* and *Doctrine*, *or elſe I will come quickly upon thee*,] in a way of Judgment. And as for *thoſe Heretical Teachers*, [*I will fight againſt them by the Sword of my mouth*,] that is, With my *Word* (the *Sword of my Mouth*) I will diſcover the Wickedneſs and Hatefulneſs of *their way*, and will *terrifie* them by the Denunciations and Threatnings of my *word*, which will fall upon them, if they go on in thoſe wicked Courſes. [*He that hath an ear, let him hear what the Spirit ſaith unto the Churches.*] 2ly, *Conſolatory*, [*To him that overcometh*, v. 7.] that is, That *perſeveres* in my *Doctrine*, and defiles not himſelf with the *Errors*, *Vices*, and *Enormities* of theſe *Nicolaitans*, [*will I give to eat of the hidden Manna*,] that is, Will give him the *Joys* and *Conſolations* of my Spirit, to ſuſtain and comfort him under all his Sufferings; *which Joys* are the peculiar *Portion* of thoſe that intirely believe in me, and ſuffer for me. It is called the *hidden*

(r) *Manna*, in relation to the *Pot of Manna* kept (by God's appointment) by the *Ark* of the Testimony, *Exod.* 16.33,34. It intimates, that it is *such a Comfort* as is unknown to the World, and only known to those true Believers and sincere Souls that enjoy it. aly, [*I will give him a white stone,*] that is, A *Token* that he shall have a *full* and *plenary Absolution* from the *guilt of all his Sins* at the Great Day. *Blessed are they whose sins are forgiven*, Psal. 32. 1. there are none in the World truly Happy but they. Some understand this of *some great* and *extraordinary Consolations* that God will give his *Martyrs* and *Witnesses*. For this Promise is made to them that overcome in times of Persecution. [And *in the stone a new name* (*s*) *written, which no man knoweth save he that receiveth it,*] that is, The *Spirit* will witness with *their Spirits*, that they are the *Children of God*, which will be a matter of unspeakable Joy and Comfort to them. So that they shall not only have *Pardon* and *Absolution*, but a *lively Sense* and *Assurance* of it in their Hearts, which is a *Happiness* not vouchsafed to many others.

The *fourth Epistle* to the Church of *Thyatira.*

We come next to the *fourth Epistle* written to the Church of *Thyatira* a City of *Lydia*, which Epistle reaches from v. 18. to the End. Here *Lydia* (a Seller of Purple) was born or lived,

(r) *Manna* was delicious Food, called *Bread from Heaven*, and *Angels Food*, Psal. 105. 40. *Christ* calls himself so *John* 6. 33, 35. So that by it we are to understand, Christ himself and those Comforts which flow from a Participation of him, bestowed especially on those that suffer for him.

(*s*) They say the *Ancients* in their Judgments *acquitted* Persons by *white stones* (wherein *their names* were written) and *condemned* others by *black stones*. To this Custom he seems here to allude

whose

whose *Heart*, or *Understanding*, the *Lord opened by the preaching of* Paul, and at whose House, *Paul* lodged, *Acts* 16. 15. It was formerly called *Pelopia*, but *Seleucus* changed its name to Θυάτειρα, upon the joyful News of his *Daughters* Birth.

In this *Epistle* we have these parts.

1st, A *Description* of the *Person* by whose Authority it was written. [*Thus saith the* (*t*) *Son of God*,] viz. *by Eternal Generation*, and (in that respect) the *only begotten of the Father*, 1 Epist. of *John* ch. 4. 9. [*who hath his eyes like a flaming fire*,] see Chap. 1. 14, 15. denoting his *piercing* and *discerning power*, also his *fiery* and *fierce Wrath* against the Persecutors of his Church. [*And his feet are like fine brass*,] that is, (saith the Apostle) His Glory and Dreadfulness was shewn to me, by his appearing to me *with Eyes like a flame of fire, and his feet shining like burnished brass*, intimating his *irresistable power* to tread down his Enemies.

aly, Their *Commendation*. [*I know thy Works*,] many of which I cannot but commend; as particularly [thy *Charity*] to *Christians* in *Distress*, [thy *Service*] in ministring unto them, and supporting and comforting of them; [Thy *Faith*] and constant Adherence to me, and my Gospel, looking beyond these Temporal things unto Eternal; [thy *Patience*] in a meek bearing of the Cross; and [thy other good Works] the Fruits of thy *Faith* and *Love*. [And *thy last to be more than thy first*,] that is, I know that thy *last Works* do much exceed and

(*t*) He that is called the *Son of God* here, as being a distinct Person from the Father, yet is *the first* and *the last*, who *is*, and *was*, and *is to come*, the Almighty, Chap. 1. 8. which are *Essential Attributes* of the Godhead.

excel *thy first*, which is highly commendable in thee.

3ly, We have his *Reprehension* of them. [Notwithstanding *I have a few things against thee*, viz. That thou tolerateſt *some* who *vent* the Doctrine of the (*u*) *Nicolaitans*, and particularly *one wicked Woman* (who is a great Spreader of that Doctrine) a very *Jezabel*, and an Inſtrument to draw *many* among you (of thoſe that profeſs my name) to great Enormities. And as old *Jezabel* was an Inſtrument to bring her Husband *Ahab* to worſhip *Baal*, 1 *Kings* 16. 31, ſo your (*w*) *Jezabel* (calling her ſelf a *Propheteſs*, and pretending to Divine Revelations) teaches *publickly* (which no *Woman* ought to do in the *Church*, ſee 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12.) and teacheth damnable Doctrines, *viz.* The *Lawfulneſs* of *Fornication*, and *eating things offered to Idols*, and yet you (*x*) reſtrain her not, nor caſt her out of your Communion, as you ought to have done. [*And I gave her time and ſpace to repent of her Fornication, but ſhe repented not. Behold I will caſt her into a Bed,*] That is, Inſtead of a Bed of *Wanton-*

(*u*) Theſe *Nicolaitans* were mentioned in the Epiſtle to the Church of *Epheſus*; ſo that the *Primitive Church* was much peſtered with them. *Paul* was alſo often put to write againſt *Fornication*, and *eating things offered to Idols*, pleaded for as lawful for Chriſtians to partake of, ſo they kept their Faith and Hearts to God.

(*w*) It is obſerved in ancient Hiſtory, that there was ſcarce ever any *Hereſie* but had ſome *Woman* or other for a *Promoter* of it; and ſuch often took on them the names of *Propheteſſes*. *Simon Magus* had his *Helena*, *Carpocrates* his *Marcellina*, *Apelles* his *Philomena*, *Montanus* had two Women called Propheteſſes *Priſcilla* and *Maximilla*, and *Juſtin* frequently mentions one *Lucilla*, who was a great Ring-leader of the *Donatiſts*.

(*x*) 'Tis a great fault to *permit* Evil, when we have power to prevent it.

neſs,

nes, I will cast her into a Bed of *Sickness*, and Languishing, and Affliction; [*And them that commit Adultery with her into great Tribulation, except they repent of their evil deeds.*] Thus we see how great the *Patience* of God is, that he gives the *Vilest Sinners* space to *repent*, and ordinarily *threatned Judgments* may be prevented by true Repentance; but if Sinners prove Incorrigible, nothing is to be expected by them but *Ruin*. [*And I will kill her Children with death,*] that is, Such as are *seduced by her*, if they go on in their Sins. Possibly some such Judgment as the *Plague* is here intimated, that it should fall on them, if they went on in their Sins. [And *all the Churches shall know* (by this Exemplary Punishment) *that I am he that searcheth the reins and the heart,*] that is, That I am *Omniscient*, *Just* and *Powerful*, and not only take notice of *overt* or *outward* Acts, but of the *secret wicked Contrivances*, Plots and Designs of Mens Hearts. [And *will give to every man according to his Works. But unto you I say* (that is, to you the Pastors and Ministers, *and to the rest in* Thyatira, which are the *private Members of that Church*) *I say this to all of you*, who have not *owned* or entertained this Doctrine of the *Nicolaitans*, and neither *know* nor *approve* these *deep Mysteries*] (as these *Seducers* call them, though *they are indeed the deep Mysteries of Satan*, and not the *deep things* of God, see 1 Cor. 2. 10.) I say [*I will impose on you no new Doctrine*, but *charge you to hold fast the Apostolick Doctrine* you have received, and wait *in faithful Perseverance therein*, for my coming to take you out of the World to my self. [And *he that overcometh and keepeth my Works unto the end,*] that is, He that observeth my *Precepts*, and doth the *Works* that I command him faithfully and *perseveringly*, [*To him will*

I give

I give power over the Nations,] that is, He shall sit upon a *Throne* at the day of Judgment (see *Matt.* 19, 28.) and *with me* then *Judge the World* of *wicked Men*, and *wicked Angels* (see 1 *Cor.* 6. 2, 3.) that is, Shall *approve my righteous Judgment* of them. For such a Power and Authority *my Father* hath given me, and I will make *you* that are my Faithful Servants, partakers of it in your measure. [*And he shall rule them with a rod of iron,*] that is, Shall exercise a *power irresistable* over them, by consenting to Christ's Righteous Judgment, which shall be executed upon them. [*As the Vessels of a potter they shall be broken in pieces,*] that is, They shall be effectually subdued and conquered, and all their Strength so broken, that they shall never be able to make Resistance. [*Even as I have received of my Father,*] that is, Such a Power I have received as *Mediator* from my Father, and I will make you Partakers of it in your measure. [*And I will give him that overcometh the morning Star,*] that is, *The Light of Glory*, and the Blessed Vision of my Father, and full Fruition of my self, (see Chap. 22. 16.) [*He that hath an ear, let him hear what the Spirit saith unto the Churches.*]

CHAP. III.

The Epistle to the Church of *Sardis.*

WE come next to the Epistle to the Church of *Sardis*, a flourishing and rich City, the Seat of the *Kings* of *Lydia*, particularly of *Crœsus*, a City abounding in *Wealth*, and in *Sin*, and *Prophaneness*, yet Christ hath a *Church* here. This Epistle reaches from v. 1. of Ch. 3. to v. 7.

In

In this Epistle there are these Parts:

1. A *Description* of the *Person* from whom the Epistle was written. [*Unto the Angel of the Church of Sardis write; These things saith he that hath the seven Spirits of God,*] that is, Hath the *Holy Ghost* proceeding *from him*, as from *the Father*; The *Holy Ghost* is so called, because of the *Perfection* and *Variety* of his *Gifts* and *Graces*, *Operations* and *Influences*; *Christ* therefore, in respect of his *Divinity*, is said *to have the seven Spirits of God*, because he hath power to send the *Holy Ghost*, who always *acteth* as *his Spirit*, and accordingly 'tis said, *John* 16. 15. *He shall take of mine* (*a*) *and shew it unto you.* Christ taketh *this Title* now upon him, to shew that he had *Spirit enough* to quicken dead *Sardis*. [And *the seven Stars*] see Chap. 1. 16. & 20. that is, The *Angels* of the *seven Churches*; so that the *Stars* denote the *Faithful Pastors* and *Ministers* which *Christ* is said to have in *his right hand*, because he *appointeth* them, *giveth* them, *assists* them in their Office, and protects and Sanctifies them. [*I know thy Works,*] that is, *Thy present State* and Condition, thy Hypocrisie and Formality. The *State* and Condition of this Church is described *two ways*, 1. By its *Repute* and *Renown* amongst other Churches. [*Thou hast a name that thou livest, yet art dead,*] that is, *Other Churches* judge, and speak well of thee; Thou hast a *name* that thou livest, because thou art *Zealous* and *Hot* about many Points of Christianity.

2. *Christ's Judgment* of this Church. [*But thou art dead,*] that is, *Little better* than dead; The

(*a*) *De meo accipiet.*] h. e. De eâdem, quam ego habeo, cognitione. Una enim mea & spiritûs scientia.

Churches

Churches that judge ſo well of thee are deceived; For though thou makeſt a great Profeſſion, yet there is very little of the *Truth* and *power* of Chriſtianity and Godlineſs to be found in thee; and therefore *comparatively*, in reſpect of what *thou art thought to be*, and *ſhouldſt be*, thou art *dead*.

3. We have here Chriſt's *Counſel* and *Direction* to this languiſhing Church. [*Be watchful,*] that is, Stir up, and excite and rouze up thy ſelf, and conſider whereunto theſe things will grow. Obſerve your Sins, and repent of them, that ſo you may prevent Wrath and Judgment. Be *Watchful* againſt *Formality*, that creeps on thee apace, [*Strengthen the things that remain, which are ready to die,*] that is, *thoſe few poor Relicks* of languiſhing Godlineſs, which are like *ſparks* under the aſhes, and need blowing up. You that ever had any thing of God in you, and are now grown cold, you muſt carefully blow up thoſe ſparks that remain, that they may be kept from going quite out. [*For I have not found thy works perfect before God,*] Πεπληρωμένα, that is, filled up with *ſuch Ingredients* of *ſoundneſs* and *Sincerity*, as makes Works acceptable with him. God requires an *upright Mind*, and *Earneſt Endeavours*. Men may be ſatisfied where God is not, therefore our Saviour ſeems to ſay, O thou Church of *Sardis*, thou mighteſt have done me more ſervice, and in a better manner, with more Uprightneſs and Sincerity than thou haſt done. *Strengthen* therefore thoſe few *good Principles* that yet *remain* in thee, that are ready to languiſh, and are in danger to die, if care be not taken to revive them. [*Remember* (*b*) *therefore how thou haſt received, and heard,*] viz. from the *Apoſtles*, and Faithful Miniſters of Chriſt,

(*b*) See Notes on Chap. 2. 5.

and

and [*hold fast*,] that is, keep close to *that* (c) *Rule*, and *repent* of what is amiss in thee. [*If therefore thou shalt not watch*,] that is, Excite thy self to amend what is amiss in thee, but give thy self up to Carnal Security, [*I will come on thee as a Thief*, (d) *and thou shalt not know in what hour I will come upon thee*,] that is, I will *surprize* thee with my *Judgments* in the midst of thy Security, as a *Thief* doth People when they are asleep and expect him not; which intimates both the *Severity* and *Suddenness* of their stroke. [*Thou hast a few names in* Sardis *that have not defiled their garments*,] that is, Even in that *corrupt place* there are a *few persons* that have not blemished their Profession (which they have put on as a Garment) by an unanswerable walking, nor polluted themselves either with *corrupt Doctrine* or an *impure Life*. These *have not defiled their Garments*, but have laboured *to keep up* in themselves the *Life* and *Power* of Godliness, detesting *Formality* and *Hypocrisie*. [And *they shall walk with me* (e) *in white*,] that is, shall be esteemed as Persons of *Dignity* and *Honour*. 'Twas of old a mark of great *Dignity* and *Worth* to walk in *white*, and those that were adjudged among the *Romans* worthy to have a *Triumph*, had *white Garments* given them: Therefore *to walk in white*, signifies that they shall have the *honourable Reward* of their

(c) All *true Reformation* either of Doctrine or Manners lies in the Reduction of it to the *Rules* of the Holy Scriptures.

(d) See Chap. 16. v. 15.

(e) *Mirum*, quod gloriæ societatem, & similitudinem inuit, Semper enim *cum domino erimus*, 1 Thess. 4. 17.

Upright-

Uprightness. [*For they are* (*f*) *worthy*,] Not as if there were any *intrinsick* Worthiness and *Merit* in their Works, but in *the Law*, or *Covenant of Grace*, God promiseth such a Reward to such Persons (and to them only) and judgeth it meet and suitable they should receive it. [*He that overcometh shall be clothed in white Raiment*,] Not only *those few* in *Sardis*, but *all* that shall *overcome* their Temptations and Corruptions shall be made Partakers of *that excellent Privilege* before mentioned. [*And I will not blot out his name out of the Book of* (*g*) *Life*.] As if he should have said, such a *Person* I will *own*, and *present* before my *Father*, as *one* that is enrolled *in the Book of Life*, viz. The *Covenant of Grace*, and as *one* that (through the assistance of my Spirit) hath performed the *Conditions* required in *that Covenant*, viz. Hath sincerely repented of his Sins, and intirely believed in me; [and *such an one shall be confessed and owned by me before my Father and his holy Angels*; *He that hath an ear let him hear what the Spirit saith unto the Churches*.] The same Conclusion *Hortatory* as in other Epistles.

The sixth Epistle, viz. To the Church of *Philadelphia*.

We are now come to the Epistle to the Church of *Philadelphia*, reaching from v. 7. to 14. *Philadelphia* was a mean City not far from *Sardis*, and belonging to that Jurisdiction, yet in so mean a place Christ had *an eminent Church*

(*f*) Non meritum Pharisaicum aut Papisticum sive congrui sive condigni sed justitiæ Dei in Evangelio revelatæ ordinem confirmat. Christus enim sædos & putidos alibi non inducit quia indigni sunt ex sese. Mundos inducit quia digni sunt non ex se, sed propter Christum quem fide induerunt.

(*g*) A *Meiosis*, a Figure whereby less is spoken than is intended. *Non deleri de libro vitæ sed certo servari.* Glass.

which

which is not here *faulted* for any thing: Not that there were *no faults* among them, but because they were *free* from *those gross Miscarriages* which Christ saw in *other Churches*. *Philadelphia* signifies *Brotherly Love*, and possibly the very *Name* of their City might something dispose the Members of *this Church* to a greater degree of Love and Concord: For *Brotherly Love*, it seems, was most eminent in that Church (at that time) and *sincere Obedience*, and the *Practical part of Godliness* did more flourish among *them*, then in other Churches.

In this Epistle we have these parts:

1. A *Description* of the *Person* by whose Authority it was written, [*These things saith he that is holy and true.*] These *two Titles* are generally ascribed to *God* in the Old Testament, see *Psal.* 145. 17. *Isa.* 6 3. which Christ (as the true Son of God) here attributes to himself. He takes *this Title* of *Holiness* here, to shew that he is the *Author* of that eminent *Holiness* which was in this Church, and a God of *Truth*, to assure them of the Truth of his *Predictions*, *Promises* and *Threatnings*. [*Who hath the Key of David*, that is, Of *the house* (*b*) *of* David, as is more fully expressed *Isa.* 22. 22. and seems to be an Allusion thereunto. It seems to respect *his Office* as *Mediator*, and *great Steward* of the *House* of God, who is entrusted with the Government of it, and invested with Supream Power and Authority suitable thereunto. *The Key of* David, that is, Of the *Church* whereof *David* and *his Family* was a Type; and in this *Dominion* of *Christ* is fulfilled the *Promise* of *perpetuating* the *Power* of the House of *David*. [*He that opens and no man shuts, and shuts and no man opens,*] that is, He can *admit* whom he pleases into

(*b*) Sic Mic. 4. 2. Mons Domini, 11. Mons domûs Domini.

his

his Church, by giving them *his converting Grace*, and no Man can shut the Door against them, or keep them out: And he *shuts those* out of *his true Church*, who remain *Impenitent*, and consequently *out of Heaven*, and no Man can *bring them in* against his Will. Or he can *open* when he will the *Door of Success* to his Faithful Ministers, and *shut it* where he pleases. [*I know thy Works*,] viz. Thy *Labours* in preaching and propogating my Gospel, and *approve* of them, because they are the Fruits of true Love to me and to thy Brethren.

2. A *Declaration* of their present Happiness. [*Behold I have set before thee an open door*,] that is, I have given thee some measure of *Gifts*, and an *Heart* to *lay them out* for me, and have blessed thy Endeavours, and made them Successful; so that my word hath a free passage, and is very powerful in converting Sinners, and building up of my own People. [And *no man can shut it*,] that is, no Man can shut this Door against thee, or hinder the progress of my Gospel: By which words he promises them liberty to go on in the preaching of the Gospel, and success in their Ministerial Work, under the Notion of an *open door* (see *Col.* 4.3. 1 Cor. 16.9. 2 *Cor.* 2.12.) so that it should not be in the power of Adversaries to hinder their Success.

3. Their *Commendation*. [For *thou hast a little strength*,] that is, But a *little inward strength*, and few *outward Helps* and Advantages; thou hast but a few Ministerial Gifts and Abilities, in *comparison* of what *others* have had, therefore the Success of thy Ministry is to be attributed entirely to my Blessing. And yet though thou hast but a *little* (i) *strength*, [thou

(i) *Some* of *small Gifts* and *Parts* that cannot do much by writing or disputing against subtle Adversaries, yet often prove more stedfast Adherers to the *Truth* in time of Persecution, than others who in the former respects have gone beyond them.

hast

hast kept my word,] that is, My Doctrine of *Faith*, and my *Precepts* for Holy Walking; These thou hast kept pure: Thou hast owned my Truth, and constantly adhered to it, notwithstanding all the Reproaches of Men. [And *hast not denied my* (*k*) *name,*] that is, Notwithstanding the many Temptations thou hast met with, thou hast not been prevailed upon to Apostatize from thy Profession of *me*, and my Gospel.

4. A *Promise* of subduing their Enemies, and keeping them from the Temptations that others should meet with. [*Behold I will make them of the Synagogue of Satan (which say they are Jews but are not, but do lye) behold I will make them to come and worship before thy feet, and to know that I have loved thee.*] 'Tis like this Church was under a *great Persecution* at this time, from carnal and unbelieving *Jews*, who having *Synagogues* in many places, did prove *great Persecutors* and *Reproachers* of the Name of Christ, and of his true Worshippers. Now against these he encourages them in this ninth and tenth verse. [*Behold says he, I will make them of the Synagogue of Satan;*] which really *are so*, (though they call themselves *Jews* and Children of *Abraham*, and Gods Covenant People) yet in *Truth* are the Synagogue of Satan, for they are broken off from the *true Church* by their unbelief, see *Rom.* 2. 28, 29. *He is not a Jew that is one* only *outwardly*, &c. [Behold *I will make them* (viz. by the power of my Grace) *come*, and *worship before thy feet.*] (*l*) partly

(*k*) A *Metosis*, but hast adhered constantly to me.

(*l*) Ut procidant in terram ex more orientis, nempe civiliter, honorem tibi habentes, parati facere quicquid jusseris. *Pisc.*

Ut accedant tibi supplices ut eos in numerum fillorum tuorum admittas. Alii ex iis verè converterentur, alii professionem & regerentiam simulabunt.

by a *sincere Conversion* of some of them, and partly by so far *convincing others* of them of my *kindness* and *regard* to thee, as shall make them *reverence* thee, and pay a *civil respect* unto thee; so that thy carriage (by my over-ruling Providence) shall *charm* these thine Enemies to a *liking* of thee, and a *Submission* to thee, and there will a *multitude* of them march over into thy Tents, and when they see and perceive how I *have loved thee*, (m) they shall *reverence* and *honour thee* as a *Church* beloved of me. [And *because thou hast kept the word of my patience*,] that is, The Doctrine of my Gospel (which teaches Patience in such persecuting times) and cannot firmly be adhered to without Patience,) [*I will keep thee from the hour of* (n) *Temptation, which shall come upon all the World*,] that is, I will give thee a special Exemption from those Persecutions which the *Heathens* will bring upon *Christians* in *almost all parts* of the *Roman Empire*; which *Persecution* I will permit, to try those *Christians* whether they will constantly adhere to me, and the Profession of my Gospel. [*Behold I come quickly*,] viz. To deliver my People, and destroy my Enemies. My coming will be *sudden* to mine Enemies, but very *seasonable* to all that are Faithful to me.

5. An *Exhortation* to Perseverance. [*Hold fast* that pure Doctrine of the Gospel, *which thou hast received, and let no man take thy crown*,] that is, Let none so seduce thee, as to deprive thee of the *reward* promised to such as *persevere*. Take heed

(m) Brieus te pium fuisse & mihi charum, & quanti te fecerim qui te tanquam instrumento electo uti voluerim ad eorum Conversionem. *Grot.*

(n) *Afflictions* never want Circumstances attending them, which make them *Temptations* whereby People are tried, and some are ensnared.

thou

thou beest not deprived of that glorious reward which I intend to give to sincere and persevering Christians. *Decline* not from thy Sincerity, which is thy *Crown* and *Glory* at present, lest thou be deprived of a *Crown of Glory* hereafter. For as in *Races*, it is not enough to run well *for a time*, and then to fall off, but they that will *win the Prize* must continue to the end; so it must be with thee. Such *Warnings* as these are one great means to preserve the Saints constant in the Faith.

6. Their *Encouragement*. [*Him that overcometh will I make a pillar in the Temple of my God*,] that is, He shall be a Person of high *Honour* and *Renown*, and shall have an everlasting fixed Happiness in Heaven. It seems to be an *Allusion* to the *famous Pillars* in the Porch of *Solomon's* Temple called *Jachin* and *Boaz*, 1 *Kings* 7. 15, 21. [*And he shall no more go out.*] The *Pillars* in the Porch of *Solomon's* Temple were *carried away* out of it by the *Chaldeans*, Jer. 52. 17. but *it shall not be so* with these *living ones* who overcome. [*And I will write upon him the name of my God*,] As *Princes* and *great Men* upon Pillars erected for their Honour do usually write their names, so Christ does hereby intimate, that he will write upon such a Person that does overcome the Temptations he meets with; *that he is a Child of God*, and *belongs to him* in a more peculiar manner. And as *Men* use to *mark* their own things (which they highly value) with their *own names*; so will Christ do by such a Person. [*And the name of the City of my God, which is the new* Jerusalem, *which cometh down out of Heaven from my God*,] Also he says he will write upon him, and declare that such a Person is a *Citizen of the new Jerusalem*; the knowledge of which *glorious City* is revealed to us, and cometh down to us from

God, else we should not know it. [*And I will write upon him my new Name,*] in *token* that he is my *Servant*, and he shall be honoured as one of my *redeemed* ones. For I have now a *new name*, a *name above every name*, Phil. 2. 9. *viz.* The name of *the glorious Redeemer*, *King of Kings*, and *Lord of Lords*, and therefore to have my *new name* written upon him, will be a very great Honour to him.

7. The *Conclusion*. [*He that hath an ear, let him hear what the Spirit saith unto the Churches,*] that is, Let him lay to Heart and Mind, for his own Instruction, what Christ saith to the Churches.

The seventh Epistle to the Church of *Laodicea*.

We are now come to the Epistle written to the Church of (*o*) *Laodicea*, reaching from v. 14. to the end. This was a rich and famous City of *Phrygia*, by the River *Lycus* not far from *Colossi*, and therefore mention is also made of it in the Epistle to the *Colossians*, Chap. 2. 1. & 4. 16. Concerning *this Church* we may observe that *nothing* is commended in them (because they were so puffed up with *Self-conceit*) nor *any of them* exempted from the Charge of *luke-warmness* and *Hypocrisie*.

In this Epistle we have these parts:

1. A *Description* of the *Person* by whose Authority it was written. [*Thus saith the* (*p*) *Amen*,] that is, The *Insurer* of *his Promises* (according to that 2 *Cor.* 1. 20.) so that no Man need doubt but they

(*o*) Laodicea quasi populi justitia. *Laodice* the Wife of *Antiochus* gave name to this City.

(*p*) *Amen* est particula fortiter asseverantia. Hic singulariter usurpatur pro nomine & titulo Christi, Isa. 65. 16. Ib. lxx. illam reddunt per adjectivum Ἀληθινὸς.

will

will certainly be performed. [*The faithful and true Witness,*] who being *truth it self*, cannot lye, nor be deceived in judging of the Condition of any, though their Practices be never so secret. He is *so called here*, because he doth so impartially discover to the *Laodiceans* their *Condition*, and the *Danger* thereof. [*The (q) beginning of the Creation of God,*] which words are not to be understood *passively*, as if Christ was *first created*, but *actively*, that he gave a *Being* and *Beginning* to all things that were created, see *John* 1. 3. *Col.* 1. 16, 17. He takes *this Title* upon him, to encourage them to *come to him*, to recover them from their *Formality*, seeing he is *Omnipotent*, and can give a *Being* to things that before had none.

2. A *Declaration*. [*I know thy works,*] As if he should have said, though thou seemest to be ignorant of *my Nature*, in that thou art not afraid to play the *Hypocrite* before me, yet I do exactly know all thy *ways* and *works*, and will judge thee according to them.

3. A *Severe Reprehension*, without any mixture of *Commendation* at all. [*I know that thou art neither hot nor cold,*] that is, Neither *cold*, so as to be absolutely void of all *Form* and *Profession*; nor *hot*, that is, hast not that *Power*, and *Life*, and *Heat* of Religion in thee, which is agreeable to such a Profession. I see thee in a *tepid*, *formal*, and *remiss* State. Thou hast the *Form of Godliness*, but denyest the *Power* thereof. [*I would thou were either cold or hot,*] 'Tis an Expression that our Saviour uses, to

(q) That is, The Beginner of the Creation of God. *Principium hic est primum efficiens. Principium opificii Dei.* i. e. *A quo principium ducunt omnia quæ creata*, John 1. v. 3. Colos. 1. 15. *Sic igitur asserit Divinam Christi.*

shew *his loathing* of their Condition, and that he esteemed such an *Hypocritical Profession* more (*r*) dishonourable, than if they had none at all. For *Heathens* will be apt to *Blaspheme* his Name, if they see *those* who profess themselves to be his Disciples to walk wickedly. [*So then because thou art lukewarm, and neither cold nor hot,*] that is, In a middle Temper (as it were) between *both*, having not attained to such a degree of Piety, as might enable thee to work out the *Sense* and *Corruption* that is in thee (as *boyling water* useth to do) but joyneth *God* and *Mammon*, *Christ* and *Belial* together, having *something of Profession*, but nothing of the *Power* and *Life* of Religion, [*I will spew thee out of my mouth,*] viz. By taking away the Vaile of thy Hypocrisie, and giving thee up to break out into some gross external scandalous Sins, whereby thou wilt be deprived of that *vain ground* of boasting, which thou hadst in thy *former Formality*, and wilt be made *loathsome* to others, and cast out of their Company, as *Men* vomit up *loathsome* things that offend their Stomachs.

4. He *upbraids* them for thinking themselves *rich*, when indeed they were *Poor* and *Miserable*. [*Because thou saist I am rich, and increased with goods, and have need of nothing,*] that is, Because thou thinkest thou art *rich in Grace*, and hast Righteousness enough, and *art increased with Goods*, that is, aboundest with *Knowledge* and *Understanding* of Spiritual Mysteries, and needest no further Instruction, nor any thing else to make thee Happy and Blessed; Alas (says he) thou deceivest thy self, and *knowest not that thou indeed art* [*Wretched*] and as

(*r*) 'Tis better not to have known the Truth, than knowing it to live contrary to it, *Luke* 12. 48. 2 *Pet.* 2. 21.

Miser-

Miserable as one can be, and [*Poor*,] that is, *destitute* of true Grace, which is the only Spiritual Riches; and [*Blind*,] that is, Sensless and Ignorant of thy Condition; and [*naked*,] that is, destitute of my Righteousness, wherein all must appear before God, that ever intend to be Happy.

4. *He Counsels her to buy of him true Spiritual Riches.* [*I counsel thee*;] See and observe the infinite Love of Christ, who gives such excellent *Counsel* to poor lost Sinners. [*I counsel thee to buy of me Gold tried in the fire, that thou maist be rich.*] To *buy*, that is, earnestly to desire, and sincerely and heartily to endeavour to procure *those Spiritual Blessings* from me (of whom only they are to be had) which are set forth by *Gold tried in the fire*, that is, the most *pure* and *precious Gold*, and by *white raiment* and *Eye-salve*. As if he should have said, Labour to procure to thy self an Interest in my Merits and Satisfaction, which is better than the purest Gold, and labour to procure to thy self, an Interest in the *white Raiment of my Righteousness*, *that thou maist be clothed therewith*, and *that the shame of thy nakedness do not appear*,] viz. When thou comest to appear before God. [*And anoint thine Eyes with the Eye-salve*, (which I only can give,) *that thou maist see*,] that is, Seek and beg of me a *right Understanding*, and *saving Knowledge* of *Divine* and *Spiritual things*; which *Counsel* he inforceth with a *two-fold reason*. First, Drawn from the *Severity* he will exercise against those that do despise him. [*As many as I love, I rebuke and chasten.*] As if he should have said, If I do usually *chastise those* whom I love best, with a *fatherly Chastisement*, when they do offend me, I shall surely deal very *severely* with mine Enemies, and those that slight and neglect me. [*Be zealous therefore and repent*,] that is, Lay

aside your *Formality*, and be sincerely Religious, and amend your ways, if you intend to escape my *Wrath*. 2. From his *readiness* to *come into Souls*, and to have *Communion* with them that will receive him. [*Behold I stand at the door and knock*,] viz. At the Hearts of Sinners in my Gospel-Dispensations, both by *my Ministers* outward Admonitions, and the *inward Motions* of my Spirit. We may take notice here, 1. Of Christs *Willingness* to do good to poor lost Sinners. 2. Of his *patient waiting* upon them, notwithstanding their many refusals. He does not go away presently, but *stands* at the door of the Heart and Conscience. This *door* is often locked and barred by Ignorance and Infidelity, and yet he *knocks*. Observe also *the manner* of his dealing with Sinners. He does not *break down the door*, and offer Violence to Mens Faculties, but works on them in *such a way* as is suitable to their nature. *Christ* converts *men* against their *wills*, but first makes them *willing*. And *That* he doth, 1. By revealing what he hath done for them, and shewing them the All-sufficiency of his *Merits* and *Satisfaction*. 2. By offering this *purchased Redemption* to them upon most *gracious terms*, so that nothing can hinder them from accepting of it, but their own wretched Stubbornness, Willfulness and Neglect. 3. By the good Motions of his Spirit, He perswades their Hearts to accept of *him* for their *Lord* and *Saviour*. And for their *further Encouragement* he says, [*If any man hear my voice*, and *open the door*, &c.] He makes no particular Exception against any within the *pale* of the Church: And where Christ puts in no *Exception*, Why should any Man do it against himself? If any Man (says he) [*hear my voice*,] that is, *Is willing* to comply with those *good Motions* I put into him, and

obey

obey those Overtures of Grace I make unto him; [*And will open the door,*] that is, *Give his consent*, (which is done by actually *believing* in me, see *Acts* 16. 31.) [*I will come in to* (*s*) *him,*] that is, I will come into his Heart by *my Spirit*, and with all the saving Operations thereof, take Possession of him. (*t*) The *door* can be no sooner open, but Christ will come in to him. [*And I will sup with* (*u*) *him,*] that is, Graciously manifest my self to him, and give him the Consolations of my Spirit. He shall *feed on my flesh, which is meat indeed, and drink of my blood, which is drink indeed*, John 6. 54, 56. [And *be with me,*] that is, I will not only make him partaker of my Benefits, but he shall have a lively Sense thereof for his *Comfort* and strengthning (*John* 6. 57.) and this is the Fruit and Effect of the former. 3. He inforceth *this Counsel*, from a *great Promise* which he makes to such as overcome. [*To him that overcometh,*] viz. The *Temptations* of this World, [*will I grant,*] 'tis not matter of *Merit*, but of *free Gift* and *Grace*, [*to sit down with me in my* (*w*) *Throne,*] that is, As he is a Member of that *Body* whereof I am the *Head*, and so mystically *one* with me; so he shall partake of the same Glory and Kingdom that I, as *Mediator*, do now partake of. This seems to expound what he said before Chap. 2. 27. that he *that overcomes, should rule the Nations with a rod of Iron*; that is, Joyn with

(*s*) Intrat Christus ubi Spiritum suum dat.

(*t*) This Christ does when he unites to himself any Soul by his Spirit, and then purifies it for his own use.

(*u*) Hæc illi ita verbo & Sacramentis per fidem communicabo.

(*w*) Christ here distinguishes between *his own Throne* and his Fathers. The *former* seems to be his Mediatory Throne, the *latter* his *Essential*, John 17. 5.

him

him in judging the World (z) hereafter. He further intimates, that he himself did first overcome, before he attained (as Mediator) this high Dignity, [*Even as I also overcame,*] (viz. All the Powers of Hell and the World, and then triumphed over them by my *Resurrection*. [*And am now set down with my Father in his Throne,*] that is, I am now invested with the Glory which I had with him before the Foundation of the World. So must my Members first *overcome*, and then expect to come to my Glory.

6. The *Conclusion*, which is the same as in the other Epistles. [*He that hath an ear, let him hear what the Spirit saith unto the Churches,*] that is, Let every one attend unto, and diligently observe the *reproofs*, the *Counsels*, and the *Promises*, made in this and the other Epistles written to the *seven Churches*, for it highly concerns him so to do.

And so much of the *first Vision*, viz. Of the *State* of the *seven Churches*.

(z) See Exposition on v. 27. of Chap. 2.

CHAP. IV.

The second Vision, *viz. Of the* Seven Seals.

The second Vision.

WE are come now to the *second Vision*, viz. *Of the Seven Seals*, set down Chap. 6. But first we must speak of the *Preparatory Vision* to it, which we find in Chap. 4 and Chap. 5. We begin therefore with Chap. 4.

In this Chapter is set down the *Glory* and *Majesty* of God the *Creator*. [v. 1. *After this I looked, and*

and behold a door was opened in Heaven.] The Apostle, after this Vision of the seven Churches was over, (and He come to himself again) declares, That as he looked upward, behold a door seemed to be opened in Heaven, and the first voice He heard was, as it were, of a Trumpet talking with him (which was the voice of Christ, as appears Chap. 1. 10.) saying, Come up hither, and I will shew thee things which must be hereafter,] that is, Will give thee a Representation of the Affairs of the Church to the end of the World.

V. 2. And immediately (says he) I was in the Spirit,] that is, In an Extasie, so that my External Senses being bound, the following Visions were as clearly and livelily represented to my Mind, as any Corporeal Objects can be to my outward Senses. And lo I presently saw a Throne set in Heaven, and one sitting thereon, representing God the Father.

V. 3. And he that sat thereon, was to look upon like a (a) Jasper, and a Sardine stone, signifying his manifold Glories and Excellencies. And there was a Rain-bow about the Throne. The Rain-bow was a token of God's Covenant, Gen. 9. 12. not to destroy the World again by Water. And here it may denote the Covenant of Grace, whereby the Church is secured from being utterly destroyed by a Deluge of Persecution: And the Rain-bow was to see to like an Emerauld,] intimating the curious Colours that appeared therein.

V. 4. And round about the throne were four and twenty seats, upon which I saw four and twenty Elders

(a) The Jasper-stone is famous for its Transparency and variety of Colours. The Sardine is red, and of a bloody colour. The former may signifie the various Perfections of God; The latter the Power and Justice of God. The Emerald is green and pleasant to the Eye.

(b) sitting,]

(b) *sitting*,] representing the whole body of private Christians: Their *sitting* may denote their *settled State* in Glory and Bliss. *Clothed in white raiment*,] intimating their Purity and Holiness. *And they had on their Heads Crowns of Gold*,] intimating the high Dignity and Glory God had advanced them unto.

V. 5. *And out of the Throne proceeded Lightnings, and Thundrings, and Voices*,] to set forth God's Glory and Omnipotence: *And there were seven Lamps of fire burning before the Throne, which are the seven Spirits of God*,] intimating the *Gifts* and *Graces of the Holy Ghost*, continually communicated to the (c) Church.

V. 6. *And before the Throne there was a Sea of glass like unto Crystal*:] Here is an *Allusion* to *that large Vessel* in the *Tabernacle* or *Temple*, called a *Sea*, which was for *Aaron* and *his Sons* to *wash* themselves at. See *History* of *Old Testament*, p. 478. also *Exod.* 30. 19. This *Sea of Glass like Crystal*, might signifie the *Blood of Christ* (who was pure and immaculate) in which *all their Souls* must be washed, who are accepted of God. *And in the midst of the Throne, and round about the Throne, were four Beasts*,] representing the Faithful *Gospel-Ministers*, who were sent to preach the Gospel in all the Quarters of the Earth; and whose *place* is *betwixt God* and *his Church*, to intercede (by their Prayers) for them, as these *Beasts* are placed betwixt the *Throne* and the (d) *Elders*.

(b) Representing the *Heads* of the *Church*, under the *Old Testament*, and under the *New*; there being twelve Patriarchs and twelve Apostles. (c) See on Chap. 1. 4.

(d) V. 6. *In medio*. In the midst, is not to be strained to signifie a place at equal distance from two Extreams, but more largely for *near the Throne*, and as it were about it, or near him that sat on it. *Inter thronum & eos qui circa thronum*. Coccius.

Full

Full of Eyes before and behind,] intimating the great *Knowledge* and *Watchfulness* which *Ministers* ought to have in the right managing the Affairs of the Church.

V. 7. *And the first Beast was like a Lion,*] intimating the *Courage* and *Zeal* which God infuses into his *Faithful Ministers*. *The second like a Bullock or Ox,*] noting their *Patience* in Sufferings, and *Laboriousness* in their Office. *The third had a face as a Man,*] noting *Prudence* in managing the Affairs of the Church. *The fourth like to a flying* (o) *Eagle,*] intimating what an *insight* into the *deep Mysteries* of the Gospel, God gives to some that serve him in the Work of the Ministry.

V. 8. *And the four Beasts had each of them six wings about him,* like *Angels* or *Seraphims*, Isa. 6. 2.] intimating how *active* and *ready*, in the Service of God *Ministers* ought to be. *And they were full of Eyes within,*] intimating, that as *Ministers* must have Eyes *without*, to watch over the Affairs of the Church, so likewise they must have Eyes *within*, to watch over, and observe their own Hearts. *And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and will be.*] This was the *Song* of the *Seraphims*, Isa. 6. 3. and shews how much it should be the Care of *Faithful Ministers*, to make God known in all *his Attributes* (*his Holiness* especially and *his Power*) unto the People.

V. 9, 10, 11. *And when those four Beasts give Glory, and Honour, and Praise, to him that sat on the Throne, who liveth for ever and ever,* then *the four*

(o) It is observable concerning *these Beasts*, (though they were not *all* so in a strict sense, for the *fourth* was a *Fowl*) that they were the same mentioned in *Ezekiel*'s Vision, *Ezek.* 1. 10.

and

and twenty Elders fall down before Him, that sat on the Throne, and worship Him that liveth for ever and ever,] intimating how the whole body of true and sincere *Christians* ought heartily to joyn with their *Faithful Ministers*, in this blessed Work of praising and worshipping the Eternal God. *And cast their Crowns before the Throne,* that is, They acknowledged all the good done to them, or wrought *in them*, or *by them*, to proceed from God's *Free Grace* and *Mercy*, and that the *Glory* of it is intirely due to him. And therefore they are ready to say, *Thou art worthy, O Lord, to receive Glory and Honour, and an acknowledgment of thy great power*; for thou hast manifested it in the *Creation* of the World. *For thou hast created all things by thy power*; *and for thy pleasure*, and *the manifestation of thy Glory*, they are still preserved, as (upon *that account*) they were at first created.

CHAP. V.

THIS Chapter sets out the *Majesty* and *Praise* of Christ the *Redeemer*, as the former did the Majesty of God the *Creator*.

V. 1. *And I saw* (viz. at the same time with the former Vision) *in the right hand of him that sat on the Throne*, (viz. of God the *Father*) *a Book* (or *Roll* containing the Decrees and Purposes of God concerning the Church) *written within, and on the backside*, (see Ezek. 2. 9, 10.) that is, *Very full of matter*, so as it was written on both sides, *sealed with seven* (*a*) *Seals*,

(*a*) 'Tis true, some of the *Contents* of this Book were revealed before by *Daniel*, as concerning the *fourth Kingdom*, and the *Tyrannical Dominion of Antichrist*, &c. But what was foretold then was only *Schematically* and *in general*, so that the *Particulars* were still *sealed* before this Vision was given.

that

that is, Concealed from the World, and though now all is revealed to John, yet to be brought to pass in several Ages, as the Providence of God shall order. And it is said to be *sealed* with *seven* (b) *Seals*, to denote so many several distinct Matters therein contained, and the several times wherein they should be brought to pass.

V. 2. *And I saw a strong Angel,*] viz. An holy and excellent *Angel* (that was willing to be employed about the Affairs of the Church,) proclaiming with a loud Voice, *who is worthy* (either in respect of *Authority* or *Ability*) *to open the Book, and loose the Seals thereof,*] that is, To reveal, and make known the *Contents* thereof to the Apostle *John*, and by him to the whole Church.

V. 3. *And no man in Heaven nor in Earth, neither under the Earth, was able to open the Book, nor to look thereon.*] This *distribution* of the *Creatures*, especially reasonable, is used *Phil.* 2. 10. and below at v. 13. of this Chapter, and it signifies, that none of all the Creatures, not even the most excellent *Angels* in Heaven, nor the *holiest Men* on Earth, much less the *Devils* and infernal Spirits under the Earth, are able or worthy to open this Book, or to look into it, so *profound* is the *Abyss* of God's Secrets therein contained.

V. 4. *And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon.*] The *Apostle* wept through Weakness and

(b) As to this *sealed Book*, we must know, that their *Books* were not like ours, but generally were long *Scrolls* of Parchment rolled up upon a Stick, so that one part of a Scroll might be rolled and then sealed; after that, another, and so on. Therefore the opening of the first *Seal* would admit any one to read that part of the Scroll, till he came to the second, and so on.

Infirmity,

Infirmity, as fearing the Disappointment of his Expectation, to understand the *Contents* of *this Book*, as was promised him Chap. 1. 4. We see that some of God's eminent Servants may have their Fits of Heaviness upon mistakes of God's Dispensations, and be ready to think, that things are much more desperate than indeed they are.

V. 5. *And one of the Elders* (viz. of those mentioned Chap. 4. 4.) *saith unto me, weep not,* (there being no such ground for it, as thou supposest.) *For behold the Lyon of the Tribe of* Judah, *the root of* David, *hath prevailed to open the Book, and loose the seven Seals thereof,*] that is, *Jesus Christ* (see *Gen.* 49. 9.) who is of the Stock and Lineage of *Judah* (and the very *Messiah* and *Shiloh* there spoken of) and *is the root of* David, see *Isa.* 11. 1. where he is called, *a Rod out of the stem of* Jesse, *and a Branch out of his Root*; and so *he is* (as he is Man) being descended of *David*. But then as *God-man* and *Mediator*, and *Head of his Church*, he is *the root of* Jesse; or as it is here, *the root of David*, see Chap. 22. 16. that is, From *Christ* (as he is *God*) *David* had his *Being*: From *David* (as to his Humanity) Christ sprang. *And this root of* David *hath prevailed to open the Book, and to loose the seven Seals thereof,*] that is, To make known those hidden Secrets, and to reveal to his Church by *John*, what God had decreed concerning it (and the Empire also) in reference to its future Estate.

V. 6. *I beheld, and lo, in the midst of the Throne, and of the four Beasts, and in the midst of the Elders,* (that is, betwixt God the *Father* and the *Church*) *stood a Lamb,*] (see *John* 1. 29, 30.) shewing that he had offered himself a *Sacrifice* for the Sins of Men, and so was the true *Paschal*

(c) *Lamb*

(c) *Lamb*, that takes away the Sins of the World. *As it had been ſlain*,] that is, bearing the Signs and Scars of his by-paſt death: *Having ſeven* (d) *Horns*,] that is, *Omnipotence* and fullneſs of Power *over his Church*, and over *all things for his Church*, ſee *Matt.* 28. 18. *And ſeven Eyes*, (e) *which are the ſeven Spirits of God ſent forth into all the Earth.*] viz. To *deſcry* what is done therein, intimating his *Omniſcience*, and that he had the fulneſs of the Spirit, (ſee Chap. 1. 4.) for the Government of the *World*, and for the Government of his Church. It may intimate alſo the *manifold Graces* of the *Spirit*, which he gives to his Church. The Phraſe ſeems taken out of *Zech.* 3. 9. and notes *Omniſcience* and *Omnipreſence*: All which laid together, ſhews it muſt be underſtood of the Third Perſon in the Trinity, as Chap. 1. 4. Chap. 4. 5. ſo that here are all the Three Perſons of the Trinity, (1.) one on the *Throne* with a Book in his Hand, (2.) The *Lamb*, (3.) The *ſeven Spirits* diſtinct from the two former.

V. 7. *And he came and took the Book out of the right hand of him that ſat on the Throne.* Upon which *the four Beaſts, and four and twenty Elders fell down before the Lamb*, (as they had formerly done before *him that ſat on the Throne*, Chap. 4. 10.)

(c) Though Chriſt be a *Lyon*, in reſpect of his Undertakings for them againſt their Enemies, yet in his Dealings with them, he is *more gentle* than a *Lamb*.

(d) *Horns* ſignifie *Power*, Dan. 7. 24. Eyes, Knowledge or Wiſdom, both joyned together, ſignifie a Fulneſs and Perfection of *Power* and *Wiſdom* in Chriſt, *Matt.* 28. 18. *Col.* 2. 3, 9. So that we have here a lively Repreſentation of the *threefold Office* of Chriſt, his *Prieſtly* in the *Lamb ſlain*, his *Royal* or *Princely* in the *Horns*, his *Prophetical* in the *Eyes*.

(e) See 2 Chron. 16. 9. Pſal. 34. 15.

thereby manifesting that they acknowledged him as *true God*, of the same *Essence* and *Glory* with the Father: *Having every one of them Harps*, (see Chap. 14. 2.) that is, Instruments of Praise, and testifying thereby their *Readiness* and *Alacrity* to praise their *Redeemer*: *And golden* (*f*) *Vials full of Odours*, or *Incense*, representing their readiness to pour forth their Prayers and Praises to God, which are a *sweet Savour* in his Nostrils, being offered up *in* and *through* Christ. See Chap. 8. 3, 4.

V. 9. *And they sang a new* (*g*) *Song*,] the matter of which was so transcendently Excellent, that no former Expressions of Praise could reach it, (see Chap. 14. 3. Isa. 42. 10.) *saying, thou art worthy to take the Book, and open the Seals thereof, for thou wast* (*b*) *slain*,] that is, By thy Suffering death for us, thou hast merited this Dignity and Prerogative (see *Phil.* 2. 8, 9. 1 *Cor.* 6. 20. & Chap. 7. 23. *Eph.* 1. 7. *Col.* 1. 14. 1 *Pet.* 1. 18, 19.) *And hast redeemed us to God* (to be his Faithful Servants) *by thy own Blood*; (see *Acts* 20. 28. *Heb.* 9. 12. 1 *John* 1. 7.) *out of every Kindred, Tongue, People, and Nation*;] which shews the *Universal Extent* of the *Gospel-Church*.

V. 10. *And hast made us unto our God Kings and Priests*; see Chap. 1. 6. *and we shall reign on the*

(*f*) *Vials* are Vessels wherein *Odours* or *Incense* were offered, when the People approached to pray unto the Lord, *Psal.* 141. 2. Sicut suffitus surſum ascendunt & odorem suavem præbent, sic preces sanctorum Cœlestia petunt & Deo gratæ sunt. Dicuntur *Phialæ aureæ* quia ut aurum puritate excellit, sic præces ex puro corde deductæ Deo sunt pretiosæ.

(*g*) Here is an Allusion to the Worship of God under the Old Testament, where in the Temple they were wont to praise God with Instruments of Musick, and offering up of Frankincense.

(*b*) This is the very Sum of the Gospel.

Earth.]

Earth.] that is, *Those* whom we represent (*viz.* Christ's holy Militant Church) *shall reign on the Earth*, viz. Over their *Spiritual Enemies, Satan, the World*, and their *own Lusts*; and probably it may have respect to the *Millennium*, or *thousand Years* of the *Saints* reign on the Earth, mentioned Chap. 20. 4. The Interpretation of which will be given there.

V. 11. *And I beheld, and heard the Voice of many Angels round about the Throne, and about the Beasts, and the Elders*;] intimating, That as *God* is attended by an innumerable Company of Holy Angels (as Kings are attended by their Nobles) so these glorious Angels do accompany the *Ministers* of God, and his People, to protect them, *Psal.* 34. 7. see also Chap. 7. 11. *And the number of them was ten thousand times ten thousand, and thousands of thousands*;] this seems to refer to *Dan.* 7. 10. 'Tis a *definite number* for an *indefinite*, signifying an *innumerable Company* of glorious mighty Angels attending God, which greatly sets out his Glory and Majesty.

V. 12. *Saying with a loud voice*, (to shew their Affectionateness and Zeal in this work) *Worthy is the Lamb that was slain, to receive power*,] viz. An Acknowledgment of His Power. *And Riches*,] viz. An Acknowledgment of the Riches of *his Grace* which he freely bestows. *And Wisdom, and Strength*, viz. An Acknowledgment of his *Wisdom* and *Strength*, in that he hath overcome Satan, and carried away the Prize from him, *spoiling Principalities and Powers*, Col. 2. 15. *And Honour, and Glory, and Blessing.*] viz. All the *Homage*, *Glory*, *Praise*, *Blessing*, and *Obedience*, which his People can possibly render unto him. See *Psal.* 145. 10.

V. 13. *And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea,*] that is, All *Intelligent Beings*, whether belonging to *Heaven*, *Earth*, or the *Sea*; yea, even the *Infernal Spirits* themselves, shall in their *Minds* and *Consciences* be forced to break out, and say, that all *Blessing*, *and Honour*, *and Glory*, *and Power*, *is due unto him that sitteth on the Throne, and to the Lamb for ever and ever.*

V. 14. *And the four Beasts* consented to this *Doxology* and Thanksgiving with an *hearty Amen*, expressing an hearty desire *it might be so. And the four and twenty Elders fell down and worshipped him who liveth for ever and ever.*] They fell down before at V. 8. at the beginning of their Song, and now here they do it again at the finishing of it.

CHAP. VI.

WE are now come to the *Vision* of the *Seals*; but before we come to it, we must carefully observe with the Learned Mr. *Mede*, that there are two Books presented to the Apostle *John*, The First called *the Book with seven Seals*, contained in this Chapter, which sets forth the *Destinies* and *Affairs* of the *Roman Empire*, and *principally* concerns the *Tragical Catastrophe's* and Changes thereof, but those of the Church are included in it too. For that which is foretold concerning the *Roman Empire*, has respect also to the *Church*, namely, to its *Persecutions*, and the *great Changes* that should befall it. But the principal drift of the *Seals*, seems to concern the *Roman Empire*, and to represent the *Destinies*, *Affairs* and *Concerns* of it. The other Book is the *Little Book* mentioned Chap. 10. which contains

contains the *Deſtinies* and *Affairs* of the *Church*, and that in a more peculiar and diſtinct manner. The firſt Book was written *within* and *without*, intimating it would diſcover multitudes of Events: It was *ſealed* with *ſeven Seals*, to ſhew it would be more obſcure and difficult to be underſtood than the other, which is a *Little Book* opened. So that the *Deſtinies* of the *Church* are more clearly predicted, and more eaſie and plain to be underſtood than thoſe of the *Empire*.

There are *Three things* to be conſidered concerning the *Propheſies* that relate to the Empire. Firſt, That though They are long ago fulfilled, and come to paſs, yet we cannot go beyond *Conjecture* and *Probability*, in accommodating the *Events* we find in Hiſtory to thoſe Propheſies. Secondly, In this *Propheſie* of the *Seals*, the *Holy Ghoſt* only inſiſts on the *fourth Monarchy*, viz. The *Roman*, without conſidering other States or Empires of the World, becauſe the *Chriſtian Church* had its Seat (for the moſt part) in the *Extent* of the *Roman Dominions*, there being little *Chriſtianity* found any where elſe. Thirdly, The *ſix firſt Seals* do not reach beyond the firſt four hundred years, but the *ſeventh* brings in the *Trumpets*.

The Viſion of the Seals.

Theſe things premiſed, We come now to the opening of the *Seals* mentioned in this ſixth Chapter; It muſt be obſerved that the *four firſt Seals* repreſent *four Men* appearing on Horſe-back, which may intimate that they were Perſons of Authority and Power.

The firſt Seal.

V. 1. *And I ſaw when the Lamb opened one of the Seals,*] viz. which ſealed one of the Books, or Rolls, which were in the right hand of *God the Father*, Chap. 5. and *which he gave to his Son*, v. 7. wherein he diſcovered his ſecret Coun-

Counſels. *And I heard one of the four Beaſts* (which was like a (a) *Lyon*) *ſpeaking to me with a great and terrible Voice, like the noiſe of Thunder*, and inviting me to *come near*, and to attend *and ſee.*]

V. 2. *And I ſaw, and behold, a white Horſe*;] The *firſt Viſion* is of one *ſitting on a white* (b) *Horſe, with a Crown on his head, and a bow in his hand*, repreſenting (as 'tis probable) *Veſpatian* and *Titus* his Son. *They came forth to conquer*, viz. The *Jews*, whoſe City *Jeruſalem Titus* took and burnt, and led many Thouſands of them into Captivity. The *Temple* and *Moſaical Worſhip*, while they ſtood, were a great Obſtacle to the Eſtabliſhment of Chriſtianity: Therefore this Deſtruction of the Jewiſh Temple and Worſhip, is a *Victory* in behalf of Chriſt, and deſerved to be marked. Chap. 6. v. 1. & 2.

The ſecond Seal.

V. 3. *When he had opened the ſecond Seal, I heard the ſecond Beaſt* (which was like an Ox) *inviting me to come and ſee.*

V. 4. *And there went out another Horſe that was red: and power was given to him that ſat thereon, to take peace from the Earth, and that they ſhould kill one another: and there was given unto him a great ſword.* The *ſecond Horſe* v. 3 & 4. is a *red Horſe*, and poſſibly repreſented the Empire of *Trajan*, and *Adrian*

(a) See Chap. 4. v. 7.

(b) The *Equipage* of this *Horſe-man*, is not *magnificent* enough to repreſent *Jeſus Chriſt*: For where he appears, as at Chap. 1. Chap. 10. Chap. 14. and Chap. 19. he is *extraordinary magnificent*, cloathed with *Light*, with *Fire*, with the *Sun*, with the *Rain-bow*, *riding on Clouds*, *having many Diadems*, and his *Eyes* caſting out *Flames*. Here 'tis not ſo, but only *a Man ſitting on a Horſe*, with a Bow, and Crown, and for the *colour* of the Horſe, viz. *White*, 'tis the Emblem of *Proſperity*, as well as of Holineſs; ſo that it ſignifies only the *Succeſs* and *Victory* of him that ſits on that Horſe. So *Jurieu*.

his

his Succeſſor. Scarce ever was there a greater Effuſion of Blood than at that time: The *Jews* revolted in almoſt all places where they were diſperſed, in *Lybia*, in *Cyrene*, in *Egypt*, in *Cyprus*, in *Meſopotamia*, and in *Paleſtine* it ſelf, and in all the *Eaſt* under their falſe Meſſiah *Barchocheba*. In the beginning they made ſuch a horrible Slaughter of the *Greeks* and *Romans*, that they are made to amount to above *ſix hundred thouſand Perſons*, but they were fully repaid afterwards. *Hiſtory* reports, that under the Reign of thoſe two Emperors, *Trajan* and *Adrian*, there were more than *two Millions* of them that died a violent Death. This could not be better repreſented than by a *red Horſe*, and a *great Sword*, and by *Mens killing one another*, which plainly ſignifies Civil Wars. So that it is ſaid, *To him that ſat on this Horſe, power was given to take peace from the Earth*; that is, from the Roman Empire, *and that they ſhould kill one another.*

V. 5. *And when he had opened the third Seal, I heard the third Beaſt,* (which had the face of a Man) inviting me to come and ſee. *And immediately there came forth a black Horſe, and a rider upon him, with a pair of balances in his hand.* The third Seal.

V. 6. *And I heard a Voice in the midſt of the four Beaſts,* (that is from God himſelf) *ſaying, a* (c) *meaſure of Wheat for a* (d) *penny, and three meaſures of Barley for a penny: and ſee thou hurt not the Oil and the Wine.*] At the opening of the *third Seal*, there comes forth a *black Horſe*, and the Perſon *that ſat*

(c) *Chenix* ſignifies a meaſure containing one Wine-quart, and the twelfth part of a Quart.

(d) Their *Penny* (ſome ſay) ſignified as much as *ſeven pence half-penny* of our Money.

on him had a pair of balances in his hands, v. 5 & 6. This poſſibly ſignified an Empire that had ſomething of Severity (repreſented by the black Horſe,) but it does not ſignifie *Slaughter* as the *red Horſe* did: Probably it ſignifies alſo a *reign of Juſtice*, where every thing is done in *Weight* and *Meaſure*, and according to the *balance*. Laſtly, It ſeems to ſignifie a Reign of *Plenty*, wherein (by the Care of the Prince) *Wheat*, *Barley*, *Oil* and *Wine* do abound. Hereby therefore ſeems to be repreſented the Reign of *Septimius Severus*, and of *Alexander* the Son of *Mammea*; both of them were Severe Aſſertors of Juſtice; and were great Enemies to all that behaved themſelves *ill*, and were *unfaithful* in their Offices. *Alexander* kept his Soldiers in excellent good order; and both theſe Emperors gave admirable Directions and Commands for the diſtributing *Corn*, *Wine*, and *Oil*, to the end that there might be no want in the Empire.

The fourth Seal.

V. 7. *And when he had opened the fourth Seal, I heard the Voice of the fourth Beaſt* (which was like an Eagle) *ſaying, Come and ſee.*

V. 8. *And I looked, and behold, a pale Horſe; and his name that ſat on him was Death*; ſignifying that he ſhould inflict Death upon many. *And power was given to him over the fourth part of the Earth*; (that is, *a great part,*) *to kill with the Sword, and with Hunger, and with Death*; (that is, with the *Peſtilence*, according to the ſtyle of the *Eaſt*, called *the Mortality*, becauſe ſo many ordinarily die by it) *and with the beaſts of the Earth*,] expoſing Men to cruel hungry and ravenous Beaſts. *And* (*a*) *Hell followed Him*; that is, the *Grave*. *This Diſpenſation*

(*a*) That *Hades* ſignifies the *Grave*, as well as *Hell*, ſee v. 13 of ch. 20

brought

brought *death* upon so many, that where-ever it came, there was need of *many Graves* to receive them. It was not only a *civil* or *political Death* they were exposed unto (for *Hades* or the *Grave* does not accompany *that*) but a *natural Death*. Upon the opening of the *fourth Seal*, came forth a *pale Horse, and his name that sat on him was Death*, and the *Grave* followed, *&c.* v. 7 & 8. Behold a Reign very sad indeed, and *filled with all sorts of Calamities*, Massacres, Effusions of Blood, Plague, War, Famine, Tyranny and Violence: It seems to *Characterize* the Reign of *Maximinus Thrax*, and his Successors to *Aurelian*. *Maximinus* deserved to bear the name of *Death*, for he was a most cruel Tyrant. They gave him the name of *Cyclops*, *Busiris*, *Phalaris*, and *Gyges*: He made Men be flead alive and crucified: He buried living Men in the Bodies of Beasts: He destroyed many thousands of Men by all sorts of Punishments. *Gallienus* also made himself remarkable and Notorious, by his Cruelty and Tyranny; for oftentimes he made the *Throats* of three or four hundred be cut in one day. In his time raged and continued a Plague of fifteen Years, that began in *Ethiopia*, and ran through the Empire. There was also a great and universal Famine. The *Barbarians* in the *East* made horrible Havock of the Empire. At last there arose up near thirty Tyrants in the whole Extent of the Empire, and one may judge what Desolations they caused. Here end the *Horse-men* about the end of the *third Age*.

V. 9. *When he had opened the fifth Seal*, (This Seal hath no Voice calling *Come and see*; It speaks distinctly enough of it self, It lays down solid grounds of Comfort to all those who suffer for Christ, and so is rather *Doctrinal* than

The fifth Seal.

than *Prophetical.*) *I saw under the Altar,* (that is, lying at the foot of the Altar as (*e*) Sacrifices offered to God,) *the* (*f*) *Souls of them that were slain for the Word of God,* (that is, for their adhering to the *Faith* of the Gospel revealed in the Word, and a Conscientious practising of *Righteousness* according to the Rules thereof, and not shunning to suffer any thing rather than depart from it. *And for the Testimony which they held.*] viz. The Profession of *that Faith* which they held, and which they held faster than their Lives.

V. 10. *And they cried,* (not that Souls can speak audibly to the Ears of Men, or that they have any Sense of Sufferings when they are in Glory, nor that they have any revengeful Thoughts there, but out of a Zeal for God's Honour, and that God would please to make his Justice known among Men, and clear their Innocence, who died as if they had been Malefactors; on these accounts they are said to cry; and also to shew that the *Guilt* which cleaves to *Persecutors,* calls for *Vengeance* from God, as *Abel's* Blood did *Gen.* 4. And lastly, To shew that their Innocent Sufferings are not forgotten of God, but are as effectual to draw down Vengeance upon Persecutors, as if they were daily crying for it.) *With a loud Voice, saying, How long, O Lord, Holy and True,* (thereby denoting the long Continuance of their Sufferings, probably under *Diocletian.*) *Holy and true;* as if they should have said, *Thou art Holy, O Lord, and therefore canst not*

(*e*) Martyrs are as it were so many Sacrifices offered to God, to which he hath a great regard.

(*f*) Not that Souls can be seen, but it shews the *reality of their Existence* and *Being,* even when they are separated from the Body.

but

but approve Holineſs, and condemn Wickedneſs where-ever 'tis found. So that thy *Holineſs* cannot permit that our *Innocence* ſhould always ſuffer, nor that the *Violence* and *Oppreſſion* of wicked Men ſhould always go unpuniſhed. *And thou art true,* and therefore wilt make good thy *Promiſes* of avenging thy Enemies: *Why therefore doſt thou not judge and avenge our Blood, on them that dwell on the Earth.* There is no Sin (whatever wicked Men may think) that doth more loudly call for Vengeance from God, and that will more certainly and ſeverely be puniſhed by him, than perſecuting and wronging his Saints: Yea, any acting, conniving, or delighting in their Sufferings, is highly diſpleaſing to him.

V. 11. *And white robes were given to every one of them*; intimating they had Heavenly Glory already given them, and ſhould be vindicated hereafter from the Slanders of wicked Men. *Chriſt* takes notice of every one that Suffers for him, and will reward him accordingly; and whatever the degree of Glory be, that *particular Saints* may obtain, yet probably *Martyrs* will obtain the greateſt degree thereof. *And it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon,* viz. Becauſe God's time of judging was not yet come. He hath more whom he will call to ſuffer for him beſides *them,* many of which have not yet been put upon their trial, nor obtained their Crown, as *theſe* who *cried* had obtained theirs. And therefore in reſpect of God's *Purpoſe* and *Decree,* there was a Neceſſity that this *Suit* of theirs ſhould not at preſent be granted; They muſt wait yet a little longer. The time would not be long, e'er God would anſwer their deſire. Some *Vengeance* indeed was taken on the *Adverſaries* of God's People by *Conſtantine,* but more

more would be at the Destruction of *Antichrist*; and it would fully be taken on them at the day of Judgment, when the number of their Brethren and Fellow-servants that should be killed, as they were, should be fulfilled: Therefore they should wait patiently for the fulfilling God's Purpose of *Crowning* (*g*) *others* (that were to suffer as they did) and making them Partakers of the same Glory with them. Now these Reasons are expressed, not so much for *the Comforting the Saints* in *Heaven*, as for the *Encouraging* and satisfying the *Saints* on *Earth*, against the Continuance of their Sufferings, that they might wait patiently for God's vindicating of them, and judging their Enemies.

The sixth Seal.

V. 12. *And I beheld when he had opened the sixth Seal, and lo, there was a great Earthquake.* This *Seal* represents the fall of *Paganism*: The *Emblems* and *Figures* used in this Seal, are borrowed from the *last Judgment*, because this *Fall* of *Paganism* was the most terrible Judgment, that, since the beginning of the World, ever fell on the *Devil's* (*b*) *Empire*. An (*i*) *Earthquake* is an Emblem oft used in Scripture to denote *great Changes*, as *Hag.* 2. v. 6, 7, 21, 22. 'Tis used elsewhere in this Book, to signifie a *great* and *general Alteration* of the face of Affairs, and

(*g*) The number of the Martyrs (as one says) is determined. *Persecutors* cannot make more suffer than God hath determined shall suffer.

(*b*) See the Learned *Jurieu*, page 52.

(*i*) By a great *Earthquake*, is to be understood, the *great Change* that *Constantine* made in the *Roman Empire*, by overturning the *whole Pagan State*, and making *Christianity* the *Religion* of the greatest part of the World, which was done about the Year 311, and perfected upon his Victory over *Licinius* 325. So that there is a *Metaphorical Sense* of these *Expressions*, very usual in the Prophetical Writings.

that

that for the better, in reference to the *Church*, and for the worse, in reference to its Enemies. An *Earthquake* (says Mr. *Mede*) implies an extraordinary Alteration of the face of things. It changeth the posture of the Earth, by depressing Hills, and exalting Valleys, *&c.*

And the Sun became black: 'Tis usual with the *Prophets* to foretel Temporal Judgments in such Expressions, (*Jer.* 4. 23. *Joel* 2. 10.) especially *remarkable Judgments* upon the Enemies of the *Church*, as *Isa.* 13. 9, 10. & 34. 4. *Ezek.* 32. 7. *Jer.* 4. 24. *Psal.* 18. 7. The meaning in general is this, That there should be a mighty Change in the *Roman Empire* (sometimes called all the World, *Luke* 2. 1. *Rev.* 3. 10.) which is expressed in such terms, as if there should be a Change upon *Heaven*, *Earth*, *Sun*, *Moon*, &c. 'tis thus expressed, because it brings such Alterations with it, as if the *World* was to be altered and made another thing. And because *Religion* is the *most precious* thing in the World, the *great Changes* in the World are especially to be considered as they *relate* to *that*. But to proceed to a further Explication of this Verse; The *Sun* signifies those that were in *highest Power*, and the *Moon* those that were *next* to them in Place and Dignity; so that by these words, *The Sun became black as Sackcloth of hair, the Moon became as Blood*; seems to be signified, That the *Glory* of the *Highest* should be *darkned*, and the Glory of the *next* to them *eclipsed*, as the Moon looks like Blood when she is eclipsed.

V. 13. *And the Stars of Heaven fell unto the Earth*; (which is another Phrase to signifie the same thing, *viz.* That great Men should fall from their former Places and Dignities. *Even as a Fig-tree casteth her untimely Figs when she is shaken of a mighty*

mighty wind; even so did *this powerful Providence* throw down many great and mighty Men.

V. 14. *And the Heaven departed as a Scrole when it is rolled together, and every Mountain and Island were moved out of their places.* Here are *two Expressions* more, signifying the same thing. The first is used by the *Prophet Isaiah* 34. 4. to signifie the Change that God would make in the State of the (*k*) *Edomites*. The meaning of the *second* is, To shew what a *great Change* there shall be made among all sorts of People.

V. 15. *And the Kings of the Earth, and the great Men, and rich men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man, hid themselves in the Dens and Rocks of the Mountains*; (As if he should have said, When this time shall come, a *great Terrour* shall fall on all sorts of *Persecutors*, *high* and *low*, and like *Men affrighted*, they shall seek hiding-places for themselves, (see *Isa.* 2. 19. *Hos.* 10. 8. *Luke* 23. 30.) They shall be in such a great Consternation, that they shall be ready to take any Course for the securing themselves from the Wrath of God, and of his Son Jesus Christ.)

V. 16. *And said to the Mountains and Rocks, Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the Wrath of the Lamb.*

V. 17. *For the great day of his Wrath is come, and who shall be able to stand?* Which intimates that they shall be ready to say, *This Judgment* that is now fallen upon us, is the effect of the *Wrath of Christ*, for our persecuting his Members, and opposing *his Gospel*; and we, with all our *Courage*, *Might*, and *Power*, are not able to withstand it; so that

(*k*) See also *Jer.* 49. from 7. to 22.

here

here is prophesied a great and universal Change of the Religion of the Roman Empire, which should strike a great Terrour into the *Pagan Rulers*, and issue in the overturning of all their *Altars* and *Temples*, and the *ruin* of those great Men who had the *chief stroke* either in *Civil* or *Religious Matters*, and that they should *know* and be *convinced*, that *God* was *God*, and that *those Judgments* came upon them for their *Opposition* to Christ. The *Change* in the *Empire* upon *Constantine's* coming to the *Throne*, was very *great*, partly by the *death* of *some great Persons* among them, and turning others out of their places, and destroying the whole Frame and Practise of the *Paganish Religion*; so that it might well be expressed by an *Earthquake*, and *the Suns turning black, and the Moons appearing as blood, and the Stars falling from Heaven*, and the *Earth* and the *Heavens departing like a Scrole, and the removing of Islands and Mountains*, signifying the *great Trouble, Distress*, and *Consternation* it would cast all the Pagan great Men into.

CHAP. VII.

WE have done with the *Vision* of six of the *Seals* contained in the foregoing Chapter. This Chapter shews, how the Lord is pleased to take this time between the *sixth Seal* and the *first Trumpet*, to cause his *faithful People* to be *sealed*, because more *sad* and *fatal times* were at hand than the foregoing were; for in the Ages foregoing, under the *Heathen Emperors*, there were indeed cruel Persecutions, and *good Men* had suffered *much* in their Bodies, but under the *Trumpets* was to come the *dark Kingdom* of *Antichrist*, wherein the

Souls

Souls of Christians would be *attack'd* with *Spiritual Temptations* in such a prevailing manner, that the Number of the *Faithful* would be *very small* in comparison of those that would make Defection. Their number is said to amount to 144 *thousand*. This number signifies the *true Church* of Christ, and is but a small number in comparison of that innumerable multitude that would follow *Antichrist*. And therefore they were to be *sealed* that they might be *preserved*, and kept *free* from the Antichristian Infection, from v. 1. to 9. But lest the *Apostle* should think, that though they were preserved from *Antichristian Infection*, yet they would be exposed to *Antichristian Tyranny* and *Persecution*. He hath here *another Vision* given him from v. 9. to the end, wherein is set forth the *Blessedness* of *Martyrs* and Sufferers for Christ. The Apostle therefore hath here *a Vision of four Angels*, (viz. *good Angels*, for v. 3. God is called their God) *standing on the four corners of the Earth*, to whom God had given in Charge to *inflict his Judgments* upon the Earth; For *Winds* in the Prophetick stile, do usually signifie *stormy tempestuous* (*l*) *Dispensations*, and those Angels are commanded, for a time, to forbear sending out those Storms of Judgment, (which they were ready to send out) till the *Faithful Servants* of God were sealed. And accordingly *they held these four Winds that they should not blow on the Earth, nor on the Sea, nor any Tree*; that is, *On the Sublunary World*, and particularly the *Church*.

The *Scope* of the *Vision* in this Chapter is this, *John* being commissionated to reveal the *second great Storm*, which was to come upon the *Church* by the breaking out of *Heresie*, and *the rising of*

(*l*) See Jer. 49. 36. & 18. 17. & 51. 1.

Anti-

Antichrist to his height, by which many more of the visible Church would be carried away than by the former *Persecutions*, so that in effect, *The whole World would wonder after the Beast*. Lest the Lord's People should faint, as if there would be no Church almost during this time, the Lord shews that he would *Seal* a considerable number that should be preserved and not hurt by that Storm.

V. 1. *After these things*, (viz. after the former Vision of the *six Seals* was past,) *I saw four Angels standing on the four corners of the Earth*; (that they might be ready to execute Judgment where-ever it was to break out) *holding the four Winds*; that is, restraining this Judgment from present Execution. By the *Winds* seem meant *Spiritual Judgments* of *False Doctrines*, especially *Antichristianism*, *Heresies*, *Schisms*, *Divisions*, *Contentions*, &c. *in the Church*, which have an *impetuous Force* and *Violence* like *Winds* to *drive unstable Souls* from their *Stedfastness in the Truth* to *Error*, and from *one Error* to *another*, to and fro, (*see Eph.* 4. 14. *Jude* v. 12.) Now according to the *Strain* of this Book, the People of God are not to expect to be saved from *Temporal Evils* more than others. It must therefore be understood of *Spiritual Judgments*, and especially the Errors of *Antichrist*, from which they should be kept clear, see Chap. 13. 8. & Chap. 14 1. & 4. There the *sealed ones* are said not to be defiled, by which we are to understand, that the *Judgments* they are to be kept from, is *Spiritual Defilement*, seeing *Purity* from these is peculiar to the *sealed ones*, as the *fruit* of their *Sealing*. *That they should not blow*; (viz. till God's People be *sealed*) *on the Earth, nor on the Sea, nor on any Tree*; which are the things that ordinarily are most Obnoxious to the hurt of Winds.

V. 2. *And I ſaw another Angel,*] Here follows that Conſolation that God gave his People, to comfort them againſt the approaching Storm. *Another Angel* (viz. *Chriſt* the *Angel of the Covenant*) *aſcending from the Eaſt*; being *the Son of Righteouſneſs*, and *having the Seal of the living God*, that is, *Commiſſion* from God to exempt from Evils whom he pleaſes. *And he cried with a loud voice* (intimating his great Care to preſerve his Faithful ones.) *To the four Angels*, (viz. thoſe Executioners of the Divine Providence before mentioned V. 1.)

V. 3. *Saying, Hurt not the Earth, the Sea, or the Trees, till we have ſealed the Servants of God in their Foreheads*: In alluſion poſſibly to *Ezek.* 9. 4. *This mark* wherewith they were *ſealed*, was not any *outward mark*, but probably the *Power of God's Grace in them*, whereby they were diſtinguiſhed (*m*) from others, who were not *ſo ſealed*, and would be as certainly kept from the *hurt* of *that trial*, as if there were a *viſible mark* ſet on their Foreheads. He calls *them* (*the Servants of our God*) they having *Covenanted ſo to be*, and in their *Converſations* carrying themſelves ſuitable to that Engagement, ſo that we ſee *Real Holineſs* is the *beſt guard* againſt *Errors*. Obſerve alſo this Title, *Our God*; This *Note* of *Common Relation* poſſibly is added, becauſe *Chriſt* as *Mediator*, and *Head of his Church*, ſtands in a *joynt Relation* to God with his *People*, (ſee *John* 20. 17.) which may be a matter of great Conſolation to them, and is hinted here as a ſpecial Priviledge.

(*m*) God guards his People from *Soul-murdering Errors* under the *Trumpets*, though not from *bodily Death*. That they are kept, is not from any thing in themſelves, but from God's care of them, in *ſealing* of them.

V. 4.

V. 4. *And I heard the number of them that were sealed, which was* (a) *an hundred forty and four thousand,* (that is, *twelve times twelve thousand,* signifying such Persons as constantly adhered to the *Doctrine* of the *Twelve Apostles*, as *their Rule*,) *Of all the Tribes of Israel.*

V. 5. *Of the Tribe of* Judah *were sealed twelve thousand. Of the Tribe of* Reuben *were sealed twelve thousand. Of the Tribe of* Gad *were sealed twelve thousand.*

V. 6. *Of the Tribe of* Aser *were sealed twelve thousand. Of the Tribe of* Nephthalim *were sealed twelve thousand. Of the Tribe of* Manasses *were sealed twelve thousand.*

V. 7. *Of the Tribe of* Simeon *were sealed twelve thousand. Of the Tribe of* Levi *were sealed twelve thousand. Of the Tribe of* Issachar *were sealed twelve thousand.*

V. 8. *Of the Tribe of* Zabulon *were sealed twelve thousand. Of the Tribe of* Joseph *were sealed twelve thousand. Of the Tribe of* Benjamin *were sealed twelve thousand.*

The *true Church* is represented in this Book by the *Jews*, as *the False* is by the *Gentiles*; so that by the *Tribes* of the Children of *Israel*, is to be understood the *whole Catholick* or *Universal Church*, viz.

(a) The Number of those that were sealed was 144000 of all the *tribes* of *Israel*, by which we are not to understand a *certain* but an *uncertain Number*, which was *very great*. God would preserve to himself a *great number* in all his Churches, which should not *Apostatize*, and who should not be *hurt* by those trials; so that the *Church* should not *fail*, and God's *saints* only should be preserved. Observe also that the *Tribes* of *Dan* and *Ephraim* are not here mentioned. *Dan* was a great *King-leader* to Idolatry, and so was *Ephraim*. *Ephraim is joyned to Idols*, &c. *Hos.* 4. 17. see also the 17. & 18. Chapters of *Judges*. *Levi* seems put instead of *Dan*, and *Joseph* instead of *Ephraim*.

All who profess the Faith of *Abraham*, and so are *his Spiritual Seed*; the *pure Gospel-Church* (who are called *Servants of our God*, that is, All that adhere to him against *Antichrist*, they are *sealed* to keep them from *that defection* wherein others (not sealed) would be involved. Wherefore this *sealing* must take in all the *Faithful Servants of God* during that time, of whatsoever Nation they be. These 144000. are particularly mentioned Chap. 14. 1. &c. as the *pure Virgin Church* distinguished from the *Adulterous*. This *number* therefore must comprehend all such, as during Antichrist's Tyranny, should be kept free from his Delusions. Concerning the *Order* of the *Tribes*, (it being such as is no where else found in the Scripture) Mr. *Mede* thinks it implies some *special Mystery*, viz. some *memorable Acts* performed either by the *Tribe it self*, or *the Head thereof*, touching God's *true Religion*, *Worship*, or *Honour*. Mr. *Durham* thinks it not needful to inquire after *Mysteries* herein, but that God giving his Church the Title of *Israel*, here follows the reckoning used among them of their *Twelve Tribes*, and if 12000 be multiplied by 12, it comes to 144000. *Levi* is here mentioned, to shew that God himself will take care of *his Ministers* during that Defection, from V. 1. to 9.

The *great Danger* the *visible Church* would be in, upon the coming in of pernicious Errors and Heresies, and the Rise and Tyranny of *Antichrist*, and God's peculiar care of his Faithful ones during that time, was intimated in the former part of the Chapter. Now lest the *Apostle* should be discouraged upon the Apprehension, that though these *sealed ones* would be secured from the danger of *defection*, yet they would not from *Antichristian Tyranny* and *Persecution*, He hath therefore *another*

Vision given him from v. 9. to the end, wherein is ſet forth the *Bleſſedneſs* of *Martyrs*, and ſuch as ſuffer for Chriſt.

V. 9. *After this I beheld, and lo, a great multitude, which no Man could number, of all Nations, Kindreds, People and Tongues, ſtood before the Throne, and before the Lamb,*] to ſhew their dependance on *God* and *Chriſt*, like Servants attending their Maſter, v. 15. as alſo to manifeſt their publick Owning and Acknowledging him for their Liberty and Victory. [*Clothed with white Robes,*] in token of their Purity and Freedom from Antichriſtian Defilements; [*And Palms in their hands,*] in token of their *Victory* over *Antichriſt*. Theſe *Expreſſions* ſet forth the Excellent State of the Church in that time, which being compared with the former, was a kind of Heaven upon Earth.

V. 10. *And cried with a loud voice, ſaying, Salvation to our God, who ſitteth on the Throne, and unto the Lamb.*] They aſcribe the Glory of their Preſervation from Antichriſtian Snares, in a *triumphant Gratulation* to God the *Father*, as *the efficient Cauſe* of it, (not attributing any thing to their own Works or Worthineſs,) *and unto the Lamb*, as the Procurer thereof, by his own Merits.

V. 11. *And all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts,*] that is, Concurring with the Church, in admiring God's Goodneſs to them; They not only conſent to what theſe *Bleſſed Palm-bearers* had ſaid, but add much more of their own, according to their greater meaſure of Knowledge and Love to God. [*And fell before the Throne on their Faces, and worſhipped God.*]

V. 12. *Saying, Amen:*] *This* begins and ends their Song, ſhewing their Praiſe conſiſts more in *Affe-*

tion and *Wiſh*, than in *Expreſſion*, (ſee Chap. 5. 14.) *Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be aſcribed to God to all Eternity*, (o) *Amen.*

V. 13. *And one of the Elders* (p) *anſwered*, (that is, ſpake to me,) *ſaying, What are theſe that are arrayed in white Robes? And whence came they?* Which queſtion was put to the Apoſtle, to excite him the more diligently to enquire into theſe Matters. As if he ſhould have ſaid, How came theſe to attain this Bleſſedneſs?

V. 14. *And I ſaid unto him, Sir, Thou knoweſt. He then ſaid to me, Theſe are they which came out of great* (q) *Tribulation*, (viz. Antichriſtian Tyranny and Perſecution,) *And have waſhed their Robes, and made them white in the Blood of the Lamb:* 'Twas not their own *Innocency* (for they needed *waſhing*) nor their *Sufferings* or *Merits*, that brought them into this *Happy Condition*, but by *betaking themſelves* to Chriſt's *Blood* and *Satisfaction*, they obtained this Righteouſneſs, while the reſt of the World (for the moſt part) were worſhipping Idols, and following after *Self-righteouſneſs*, and *Abſolution* by *Penances* and *Indulgences*, &c. but theſe fled to Chriſt alone, and by his Righteouſneſs and Satisfaction obtained the Pardon of all their Sins; *And ſo were made white in the Blood of the Lamb*; that is, Were abſolved from the guilt of all their Sins, through Faith in Him.

(o) Chap. 5. 14. *Amen* ſignifies ſome vehement deſire of obtaining the thing prayed for.

(p) An Hebraiſm. Reſpondere hoc loco Phraſi Hebraicâ ponitur pro loquendi initio. Metalepſis, ſeu tranſumtio conſequentis pro antecedente.

(q) We ſee that *Tribulation* (ordinarily) is the way to Heaven and Glory, *Acts* 14. 22.

V. 15.

V. 15. *Therefore are they before the Throne of God,* (viz. are admitted into his presence,) *And serve him day and night in his Temple:* In Allusion probably to the Priests serving in their Courses night and day in the Temple, *Psal.* 134. 1. *And he that sitteth on the Throne shall dwell among them;*] that is, Shall manifest his gracious Presence among them, see Chap. 21. 3.

V. 16. *And they shall hunger no more, nor thirst any more;*] that is, Shall be brought into a Condition *free from all wants*, see *Isa.* 49. 10. where the same words are used. *Neither shall the Sun light on them, nor any heat,*] that is, They shall be preserved from those *scorching Afflictions* and Persecutions to which they were exposed before. See *Psal.* 121. 6, 7.

V. 17. *For the Lamb that is in the midst of the Throne, will feed them,*] that is, Will furnish them *with all good; and lead them to the living Fountains of Water,* viz. To the *never-failing* Comforts of God's Presence. *And God shall wipe away all tears from their* (r) *Eyes;* that is, There shall be no such cause of *Sorrow* and *Mourning* as was under Antichrist's Tyranny. All these, or the like Expressions, are used to set forth the *Happiness of the Saints* in Heaven, see Chap. 21. 4. but are here used to set forth the flourishing State that the Church should at length come to after its emerging out of Antichrist's Tyranny. And answerable hereunto we find such Expressions applied to the Church after its return from Captivity, *Isa.* 49. 10. & 51. 11. & 25. 8. & 35. 10. And therefore these Expressi-

(r) A Metaphor taken from a tender Mother, who not only Suckles her Child crying for Hunger, but also wipes off the Tears from its Eyes.

ons are to be understood only comparatively, not absolutely, see Notes on Chap. 21. 4.

CHAP. VIII.

The third Vision, viz. of the Trumpets.

WE are now come to the Vision of the *Trumpets*. In the beginning of the eighth Chapter, after the opening of the *seventh Seal*, there was *silence* in Heaven *about half an hour*; by way of allusion to what was done in the Temple, where whilst the Incense was offering, the *Musick* ceased, and all was in silence.

Then the *seven Trumpets* are given to the *seven Angels*, and every thing is made ready for the *sounding* of them. The *sixth Seal* predicted the *Fall* of *Paganism*, which being begun by *Constantine*, was compleated under the two *Theodosius's*, Father and Son. The *first Trumpet* then in probability must begin at this time.

V. 1. *And when he had opened the seventh Seal,*] This is to be connected to the sixth Seal, Chap. 6. 12. and in the Series of the Story immediately to follow upon it. The *Lamb* that had opened six Seals before, now opened the seventh. *There was silence in Heaven about the space of half an hour.*] that is, Peace and Quietness in the Empire, and freedom from any remarkable Evils for a short space, which came to pass in *Constantine's* days.

V. 2. *And I saw the seven Angels,*] appointed by God to be the Executioners of the following Plagues; *Which stood before God,*] waiting for his command, and ready to obey his pleasure. *And*

to

to them were given seven Trumpets.] viz. To proclaim the *Will* and *Counsels* of God as to things to come; and *seven* in proportion to the letting out these *seven Evils* by several degrees.

V. 3. *And another Angel,*] viz. Christ the Mediator, who intercedes for his People, and renders their Prayers acceptable by vertue of his own Merits and Interceſſion; *Came and ſtood at the Altar.*] In alluſion to the *High Prieſts* ſtanding at the *Altar of Incenſe*, and ſignifies *Chriſt's Interceſſion* for his People, in reference to that Storm that was coming, *viz.* That God would not impute their Sins to them, nor ſuffer them to fall by that Storm. This is here brought in, to ſhew our Saviour's Compaſſionateneſs, and care of his People, and how careful he is to prevent their hurt. *Having a golden Cenſer;*] Chriſt offers and perfumes the Saints Prayers by his own Merits. *And there was given* (*ſ*) *unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints;*] that is, To him was aſcribed abundant Merit, whereby he rendred the *Prayers of all his Saints* acceptable to his Father, who *poured them out* in a plentiful manner to God in that troubleſome time. Here is a manifeſt Alluſion to the *Altar of Incenſe*, Exod. 30. 1. &c. upon which the Prieſts were to burn Incenſe every Morning and Evening. And while the Prieſt was burning Incenſe, the People were without Praying, ſee *Luke* 1. 10. *Chriſt* is here repreſented, as having a *golden Cenſer*, and the infinite Merit of his Obedience and Death, is offered up by himſelf, with the Prayers of all his Saints. *Upon the golden Altar that was before the Throne;*] which ſignified

(*ſ*) Chriſt receives his Qualification for the Office of the Mediator from his Father.

(ſaith

(saith *Cluverius*) God's gracious good Will and Pleasure that our Prayers should be presented in *Christ's Name*, and so they should be acceptable to Him.

V. 4. *And the smoke of the Incense which came with the Prayers of the Saints,*] (*viz.* The Vertue and Efficacy of his Merits, which came with the Prayers of the Saints, and perfumed them,) *Ascended up before God out of the Angels hand,*] as being presented by him, and pleading for and procuring acceptance for them, see *Acts* 10. 4.

V. 5. *And the Angel took the Censer,*] This is the second part of Christ's Intercession, and 'tis in reference to his Enemies, upon whom he Commissionates the Angels to proceed to execute Judgment. *And filled it with fire from the Altar,*] intimating some great Judgment to be inflicted on the Empire (see *Ezek.* 10. 2.) *And cast it upon the Earth,*] that is, upon the Empire. *And there were Voices, and Thundrings, and Lightnings, and an Earthquake.*] These signifie some terrible Effects that would follow thereupon, and these Expressions may hint to us, what was to follow upon the sounding of the *four first Trumpets*.

V. 6. *And the seven Angels which had the seven Trumpets* (see v. 2.) *prepared themselves to sound.*] Keeping due order, and observing their due time.

The first Trumpet, which begins where the sixth seal ended.

V. 7. *And the first Angel sounded, and there followed Hail and Fire mingled with blood.*] This is a Representation of the Invasions and Inundations of those barbarous People, who in the Reign of *Theodosius* the younger came out of *Thrace* under the Conduct of *Alaricus*, and harassed first the Eastern part of the Empire. Not long after, the *Vandals* (People of *Germany* on the Coast of the

the Baltick Sea) *Sueves* and *Allemons*, defolated *Gaul*, *Spain* and *Africa*: *This was indeed Hail mingled with Fire and Blood*, for these barbarous People fell on like a Storm of Hail, with great Violence and Suddenness, and they carried Fire every where, and filled the Earth with Blood. *And the third part of the Trees was burnt.*] This *third part* signifies the Roman Empire, because this Empire did possess the *third part* of the (*a*) World. For it took up most of *Europe*, which was one of the three known parts of the World. And *Rome* and *Constantinople* are both in this part of the World: *And the third part of the* (b) *Trees was burnt.*] This is put (by a *Grammatical Figure*) for *the Trees of the third part of the World* (viz. of *Europe*) *were burnt.* This *first Trumpet* fell upon *the Trees*, possibly the richest sort, and did not cause so terrible a Desolation, as the following ones did. The *Barbarians* contented themselves (for the most part) with the Spoils of the richer sort at this time. *And all green graß was burnt up.*] that is, A great many of ordinary Professors (who seemed to flourish in the Church) were dangerously hurt thereby. Mr. *Mede* applies this to the wasting of the Empire by the *Goths* and *Vandals*, and other barbarous Nations, particularly when *Alaricus* King of the *Goths* broke in upon the Eastern part of the Empire *Anno Domini* 395. miserably wasting it for five years together. After him *Rhadegaisus* a *Scythian*, with a vast Army, broke in upon *Italy*, *Anno Domini* 404. But most terribly of all was the *West* destroyed

(*a*) 'Tis very probable that the seven Trumpets concern the Roman Empire, as the seven Seals had done.

(*b*) *Trees* (says Dr. *More*) signifie the *great ones*, and *Graß* the *common People*.

and

and wasted by the *Vandals* and (c) *Alans*, *Anno Domini* 406.

The second Trumpet.

V. 8. *And the second Angel sounded, and as it were a great Mountain burning with fire, was cast into the Sea, and the third part of the Sea became Blood.*]

V. 9. *And the third part of the Creatures which were in the Sea, and had life, died,*] that is, A vast number of Men were killed; *and the third part of the ships were destroyed.*] that is, Their Traffick and Commerce was interrupted and hindred.

The third Trumpet.

V. 10. *And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of Waters.*

V. 11. *And the Name of the Star is called Wormwood, and the third part of the Waters became Wormwood, and many men died of the Waters, because they were made bitter.*]

This second and third Trumpet intimate one and the same Plague continued. 'Tis probable the *Sea* and *Rivers* here signifie *People*. 'Tis the Resemblance and Emblem that the Prophets ordinarily use, (see *Jer.* 51. 25.) The *Mountain of Fire* falls into the *Sea*, the *Star* or *great lamp of fire* into the *Rivers*; that is, the *greater fire* falls into the *greater waters*, and the *lesser fire* into the *lesser waters*. For here a *Mountain of fire* signifies much more than a *Star of fire*, though in truth a *Star* is a thousand times bigger than a *Mountain*. Yet the Holy Ghost in these Emblems frames his Speech according to common Appearances and ordinary Apprehensions. So that here are three Fires, the

(c) A Warlike People of *Scythia*.

first

firſt is mingled with *Hail*, v. 7. and afflicts the *Trees* of *Europe*: The ſecond falls into the *Sea*, and changes it into *Blood*: The third falls on the *Rivers* and *Fountains*, and makes their water *bitter*. This ſeems to intimate the three degrees of the *Barbarians* Invaſion.

They come at firſt like *fire mingled with Hail*, which burns the *Trees* like a *burning blighting Storm* that ſpoils the Fruits of the Earth. They pillaged the Goods and Riches of the Empire.

2. They come like a *Mountain of fire*, and fall on the *Sea*: By that we are to underſtand the People of *Italy*, and eſpecially of *Rome*, which was the *Sea*, whither all the *Provinces* as *Rivers* come to pay their *Tribute*, and bring in their Riches. *Alaricus* with his *Gothi* falls like a *burning Mountain* on *Italy*, and takes the City and Sacks it. This Sea becomes Blood, *Italy* was filled with Slaughter, (ſee Note on v. 9.) After this the *Barbarians* were ſomething appeaſed; for *Alaricus*, after he had taken *Rome*, and made there a new Emperor named *Attalus*, went with him to beſiege *Honorius* in *Ravenna*, and at laſt gave Peace to *Honorius*, and quitting *Italy*, retired among the *Gauls*, where with his *Gothi* he eſtabliſhed an Empire.

3. Then *the Fountains* and the *Waters*, that is, The *People* that depended on *Rome*, felt the force of this Fire of God's Wrath: But this Fire did not turn the Waters into Blood, becauſe the Oppoſition ceaſing, the Slaughters ceaſed alſo, *viz.* when the *Barbarians* became Maſters of all. However they turned the Rivers and Fountains into *Wormwood*, that is, reduced the *Roman Provinces* into bitter Servitude. *And many Men died of the Waters, becauſe they were made bitter.* that is, Many died under that bitter Servitude, as Men die that drink infected Waters.

V. 12.

The fourth Trumpet.

V. 12. *And the fourth Angel sounded, and the third part of the Sun, Moon, and Stars, was smitten, so as a third part of them was darkned, and the day shone not for a third part of it, and the night likewise.*] that is, The *Sun* of *Europe* (which is the third part of the World) was darkned; in like manner the Moon and Stars. In *Prophesies* the *Sun*, *Moon* and *Stars*, usually signifie the *Powers* of a *State*, and 'tis here applied to the Empire of *Rome*, as darkned by the Invasions of the *Goths*, and other Barbarous Nations. By the *Sun* therefore *being smitten*, we are to understand the Sovereign of *Rome*, or the Roman Emperor. By the *Moon's* being *smitten*, the falling of the Imperial Dignity: By the *Stars*, we are to understand the *Grandees* of the Empire. So that by these Emblems and Resemblances, we are to understand the darkning of the Roman Empire, so that nothing almost of its former Lustre, either in the higher or lower degree, was left. And this happened, as the Learned *Jurieu* conjectures, in the Year 455. after the Death of *Valentinian* the Third, when *Geneserich* came from *Africa* with his *Vandals*, and took *Rome*, and Sackt it fifteen days together, After which the Empire was *torn among ten Kings*, as St. *John* afterwards speaks in this Book.

V. 13. *And I beheld, and heard an Angel,*] God gives warning by this Angel to *John*, and by him to others, that there were ladder things yet coming. *Flying through the midst of Heaven* (so as he might be heard) *saying with a loud voice, Wo, Wo, Wo, to the Inhabiters of the Earth, by reason of the voices of the three other Trumpets which are yet to sound.*] These three last are called the *Wo-Trumpets*, because of the dreadfulness of the *Calamity* which they were to proclaim. And accordingly in the next

next Chapter two of these *Wo-Trumpets* founded, which foretold the Rise, 1. of the Empire of the *Saracens*, 2. of the *Turks*.

CHAP. IX.

V. 1. *AND the fifth Angel sounded, and I saw a Star fall from Heaven to the Earth, and to him was given the Key of the bottomless Pit, which he opened, and there came out a smoke, as the smoke of a great furnace, which darkned the Sun and the Air.* The fifth Trumpet.

V. 3. *And there came out of the smoke Locusts upon the Earth, and to them was given power, as the* (a) *Scorpions of the Earth have power.* The Characters of this Prophesie seem to perswade, that by *Locusts* we are to understand the *Arabians* and *Saracens*; for after the Fall of the Imperial Dignity in *Italy*, the greatest Event that hath reference to the fourth Monarchy, and the Christian Religion, was the rising of that Empire of the *Arabians*. The *Imperial Dignity* falls in the fourth Age; In the fifth the *Arabians* are raised up to torment the *Roman Empire*, divided into ten Kingdoms. But above all for the Punishment of the Empire of *Constantinople*, the most remarkable part of the Ten. The words of this Prophesie agree very well with these People, for as it is V. 1. *A Star falls from Heaven*, not a *great Lord*, or *false Prophet*, as some have imagined. For this Star doth nothing, and appears no more in this fifth Trumpet. These Prophesies are con-

(a) That is, To sting and infuse their Poison, so these *Saracens* and *Arabians* their Poisonous Doctrines.

tinued

tinued *Metaphors* and *Allegories*: Now *Actions* in *Metaphors* must be attributed to Subjects, according to the Nature of those Subjects. Here an *Angel* and a *Star* are both spoken of, 'tis the *Angel* that *opens the bottomless Pit*, and not the *Star*. So Chap. 20. 1, 2 & 3. 'tis an Angel that closes the *bottomless Pit on the Dragon*: These words therefore may be read thus, *The fifth Angel sounded, and I saw a Star fall from Heaven to Earth*,] presaging a great Insurrection against God, that would happen under the *fifth Trumpet*. *And to the Angel was given the Key of the bottomless Pit*, &c. The *bottomless Pit* being opened, there comes out a *smoke black* and *thick*, like *that* of a *Furnace*, and the *Sun* was darkned thereby. The wretched Religion of *Mahomet* seems to be meant by this *black smoke*, which filled the World with a black Darkness of Error. Then there came *Locusts on the Earth*, viz. *Saracens*, great Wasters and Destroyers, who in great Numbers made horrible Devastations. And the Detestable Doctrine of *Mahomet* formed an Empire, and united these *Arabians* together. By *Locusts* therefore these *Arabians* and *Saracens* seem to be meant; First, because of their vast Numbers and Multitudes; so the Book of *Judges* called them many Years before St. *John*, *And all the Children of the East, were in the Valley as Locusts, and Grashoppers, for number*, Judges 7. 12. Secondly, Because of the prodigious Swiftness of their Conquests, excellently represented by Clouds of *Locusts* that fell on the Fields in a Night, and almost in a moment.

V. 4. These Locusts are commanded, *not to hurt the grass of the Earth, nor any green thing, nor any Tree*,] viz. That they should not infuse their Poisonous Doctrines into such as have any Spiritual Life in them, whither of the lower or higher sort, *but*

but only those that have not the Seal of God in their Foreheads.] So that these *Locusts* are Men (not Insects) sent against other Men, whereas true *Locusts* fasten on green things.

V. 5. *And to them it was given, not that they should kill men, but torment them five months.* That is, The *Saracens*, by Permission of God, should have a great Power to Torment and Harass the Roman Empire, divided into ten Kingdoms, but not quite to destroy it. Indeed the *Saracens* cruelly tormented the *Greeks* and *Latins*. But both the Empire of *Constantinople*, and the other parts of the Roman Empire, defended themselves, as well as they could, against their Assaults.

The *Duration* of these *Locusts*, that are *Insects*, is limited to five Months in the Summer, viz. *May*, *June*, *July*, *August* and *September*, and that is their longest (*b*) Reign. So that the Prophet seems to intimate hereby, that these *Saracens* shall fulfil their Reign in the greatest Extent, and that God will not abate any thing of it, in Favour of the Men that are the Subjects of his Fury in the Roman Empire. *And their Torment was as the Torment of a Scorpion, when he striketh a Man.*] that is, very Painful and Dangerous.

V. 6. *And in those days shall Men seek death and shall not find it, and shall desire to die, and death shall flee from them.*] that is, They shall esteem *Death* a lesser Evil, than those Miseries they endured.

V. 7. We have a Description of these *Locusts*, which is very notable: *Their shape was like unto Horses prepared to Battel*;] Signifying the *Wars* and

(*b*) Oftentimes they last not so long, but sometimes in the midst of Summer a great Wind carries them away, or a long Rain makes them to burst.

Fights by which the *Saracens* were to establish their Government. *On their Heads were as it were Crowns of Gold,*] 'Tis said that the Empires of the *East* came from them, *viz.* That of the *Turks*, *Persians*, *Great Mogul*, and *Tartars*. *Their faces were as the faces of Men.*]

V. 8. *And they had hair like the hair of Women, and their teeth were as the teeth of Lyons.*

V. 9. *And they had Breast-plates, as it were Breast-plates of Iron, and the sound of their wings was as the sound of Chariots, as many horses running to battel.*] By *the sound of their wings, as the sound of Chariots*, may be meant, that they should resemble some sort of *great Women*, with their *hair dishevelled*, of a *hideous Countenance*, having *wings on their shoulders*. Possibly here is an *Allusion* to the Description the *Poets* made of the (c) *Harpies*. 'Tis observable that the Name *Harpies* comes from the Hebrew word *Arpim*, which signifies *Locusts*. The *Prophet* seems to intimate, that these *Saracens* should be like those *ravenous Birds* called *Harpies*, that are said to *ascend out of Hell*, that have Hooks instead of Teeth, and that devour all things. In truth the *Saracens* and *Arabians* were always professed *Thieves*. 'Twas by *Pillaging* more than by *Slaughter*, that they made the *East* so desolate.

V. 10. *They had tails like Scorpions*, (see 1 *Kings* 12. 11.) *and stings in their tails.*] As *Scorpions* sting, and instil their Poison into People, so these *Arabians* and *Saracens* did their poisonous Doctrines. The *tail* in the *Scorpion*, is the seat of his *Sting*, *Venom*, and *Poison*; and *Poison* is a true *Emblem* of

(c) Virgil Æneid. 3. *Tristius haud illis monstrum stygiis sese extulit undis*, &c. Here St. *John* says, *They came out of the bottomless Pit.*

false

false Doctrine; so that here is intimated, That the *Arabians* should carry every where with them the *Poison of an detestable Religion*. *And their power was to hurt men five months.*] See v. 5.

V. 11. *And they had a King over them, which is the Angel of the bottomless Pit, whose name in the Hebrew tongue is* Abaddon, *but in the Greek Apollyon*; that is, (4) *Destroyer*. This is a Description of *Mahomet*, for *Angel* signifies sometimes only a *Messenger*, (and not a *Species* of *Spirits* good or bad) and is given often to Men that are Instruments in God's Hand. So the *Angel of the bottomless Pit*, may signifie a *wicked Messenger*, whose Doctrine ascended out of the *bottomless Pit*, or from *Hell*.

V. 12. *One Woe is past, and behold there come two Woes more hereafter.*]

V. 13. *Then the sixth Angel sounded, and I heard a voice from the four horns of the golden Altar which is before God.* The sixth Trumpet.

V. 14. *Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound in the great River* Euphrates.

V. 15. *And they were loosed, being prepared for an hour, a day, a month, and a year, for to slay the third part of Men.*] This is the second of those *Woes* before cried; The first was the *Birth* of the *Saracen Empire*, comprehending also the *Religion* of *Mahomet*: This signifies the *Irruption* of the *Turks*: Here are *four Angels* formerly bound *in* or *by* the River *Euphrates*, and now loosed: These *four Angels* signifie *four Messengers* of the Wrath of God, *four Instruments* of his Justice, whose *Violence* to this time he had restrained, and now leaves them to

(4) Never was there any in the World, that destroyed so many Men both in Soul and Body as they did.

their own Fury for the punishing the *Roman Empire*, as well in its *Eastern* as *Western Branches*. These *four Angels* therefore signifie four *Sultanies*, which the *Turks* established round about *Euphrates*, and in the *Regions* of *Asia* the less, and in *Syria*. These *Sultanies* had been kept behind *Euphrates* for some time, but about the *Eleventh Age* they were let loose: They wasted the *Greek Empire* which made a part of the Roman: They afflicted all the Coasts of the *Mediterranean Sea*, and at last intirely destroyed the Empire of the *Greeks*, by taking *Constantinople*. This is what seems to be meant by these words, *The four Angels were let loose to kill a third part of Men*; that is, To *kill the Men of the third part* of the *Earth*, or of the *Roman Empire*. The *Locusts* of the *foregoing Trumpet* were sent *not to kill Men*, but to *torment* them *for five Months*. The *Saracens* and *Arabians* did only gnaw on the Edges of the *Roman Empire*, but the *Turks* pierced into the very Heart and Bowels of it, and established their Empire in one of its principal Cities, *viz. Constantinople*. They were sent to *kill the Men* of the *third part* of the World.] Never was there such a *Butchery* of Men, and such an Effusion of Blood, as the *Turks* caused in their Irruptions: They destroyed the *Eastern Branch* of the Roman Empire, and how far they shall yet prevail, God only knows. If they should do no more than they have already done, 'tis enough to fulfil this Prophesie. But to return to V. 13.

I heard a Voice,] viz. *From Christ as the Supream Over-ruler of this Plague*, and who here gives Commission for the Punishment of those who persecuted his Church. *From the four horns of the Altar, which was before God*,] These *four Horns* signifie the Universal Power of Christ who is the true *Altar*, from

from whom as *Mercies* come to the Godly, ſo alſo *Judgments* to the Wicked; ſaying to the *ſixth Angel* which had the Trumpet, *Looſe the four Angels*,] that is, remove the Impediments and Reſtraints that formerly kept them in, that they may have liberty to deſtroy the Eaſt part of the Chriſtian World; which accordingly came to paſs very ſpeedily, when the *Turks* (having prevailed over the *Saracens*) combined with them in one Dominion under the *Ottoman Family* about the Year 1300, or rather ſomewhat more, from which time their Power grew, till a great part of *Europe* was overrun by them. By the *four Angels* therefore we are to underſtand Meſſengers or Inſtruments whom God is pleaſed to employ as Subſervient to his Deſign, and are fitted with Agility and Promptitude for the Work he employs them in; it being ordinary in this Propheſie, to compare Inſtruments (good or bad) to Angels or Spirits. Theſe *four Angels* were before *bound*] that is, Reſtrained by the Providence of God, from breaking in upon the Empire, being hindred partly by Inteſtine Diviſions amongſt themſelves, and partly by other means. *In the great River* Euphrates.] This was the *utmoſt bound* of the *Roman Empire*, beyond which they could never extend their Dominion. The *Turkiſh Dominion* firſt took *footing* by the ſides of it: For the *firſt Turkiſh Government* being by four *Sultans*, all of them, for a conſiderable time, had their Reſidence near and about this River. This River then is here mentioned, to ſhew that ſuch ſhould be inſtrumental in this Plague, who were neither *within the Church*, *nor the Roman Empire*, but ſhould have their Reſidence beſides the River *Euphrates*, as the *Turks* had before their Dominion ſpread.

V. 15. *And the four Angels were loosed,* (viz. The *Turks* were set at liberty who were to be the Instruments of this Plague,) *Which were prepared,* (that is, ready after the Liberty given, and the Restraint taken off, to execute their Commission,) *For an hour, and a day, and a month, and a* (f) *year,*] This may be understood indefinitely, that they were ready on all Occasions, when they should be imployed: And so saith Mr. *Durham, We conceive it not safe to apply it to a day or an hour of any definite time, though there be a definite time limited and limited by God, for the prevailing of this Plague, as there was a set time for the Locusts under the former Trumpet. For to slay a third part of Men.*] viz. Of those living on this side the River *Euphrates*, who being Members of the ancient Roman Empire, were become now *Antichristian.*

V. 16. *And the number of the Army of Horse-men;* (no mention of Foot-men here in this Army, but all are called Horse-men, to intimate the Swiftness of their Progress, and their Strength.) *Were two hundred thousand thousand,*] that is, An exceeding great number. Now both these particulars agree very well to the *Turks*; who have led forth as great Armies as any People, especially of Horse-men, and have made the swiftest Progress after their Invasion. *And I heard the number of them.*] that is, The vast number of them was plainly revealed to me, says the Apostle.

V. 17. *And thus I saw the Horses in the Vision, and them that sat on them, having Breast-plates of Fire, Jacinth and Brimstone.* The Horses and Men had

(f) The Accommodation of this out of History, see in Mr. *Brightman.*

not really *such Breast-plates*, but only (to *John*) in Appearance, as Mr. *Mede* observes. That which came out of their *Mouths* seemed to cover their *Breasts*, as if it were *Breast-plates*. This kind of Description (not elsewhere found in the Scripture) seems to signifie (saith Mr. *Mede*) the new kind of Instruments of War (never before this Trumpet heard of) which those *Euphrateans Enemies* should use after their loosing, *viz.* of *Guns*, and *Gun-powder* which is made up of *Brimstone*, and comes out of the mouths of *Guns*, with *Fire* and *Smoak* like a blue or Sky-coloured Smoke. Hence Dr. *More* saith, That this Invention of *Gun-powder* being foreseen by the Providence that inspired *John*, is not vainly pointed at in these Visions. *And the heads of the Horses were as the heads of Lions,*] that is, There was such a terrible noise just at the Heads of the *Horses*, when the *Horse-men* discharged together against the Enemy, that it was like the roaring of a Lyon; or else may be meant thereby, that the Horses were bold, fierce, and destroying. *And out of their mouths issued Fire, and Smoke, and Brimstone.*] Thus the use of *Guns* is here described, both by their appearance to the Eye (viz. *Fire* and *Smoke*) as to the Nose, by the *smell* of *Brimstone*, and by the Noise, like the *roaring of a Lyon.*

V. 18. *And by these three was the third part of Men killed, by the Fire, and by the Smoke, and by the Brimstone, which issued out of their mouths.*] Here the Event or Execution is shewed to be answerable to their Commission, (V. 15.) and is properly to be understood of bodily Death. The speedy, terrible, and great overthrow of *Asia Minor*, and the Coast of *Africk*, and a great part of *Europe*, by the *Turks*, are sufficient Evidences of the truth

of this. The Roman Empire in the *East* was utterly subdued and vanquished by them.

V. 19. *For their power is in their mouth, and in their tails.*] Some hereby understand, That the *Turks* play two parts; First, Of a *Warrior* in the Field, discharging Fire and Shot against the Enemy, and by that means destroy many Mens Bodies. Secondly, By their Followers (who spread the abominable Doctrine of *Mahomet*) they destroy many Souls. For in all these Wars, according to the *Alcoran*, their design is to propagate *Mahometanism*, and *Paradise* is promised to them that die in the Cause. *For their Tails were like unto Serpents, and had Heads,*] that is, Their Followers had a *Serpentine Cunning* in them, and were Men of *cunning Heads*, and expert to pervert Souls, and draw them from the Ancient *Apostolick Christianity*, into many gross Superstitions and Idolatries.

We are now come to the two last Verses, the Scope of which is to shew, (1.) What Sins procured so great a Plague. (2.) What was the end God aimed at, by such strong Physick, which was either to bring them to Repentance (as the right Fruit of all Chastisements) or to discover to the World their desperate impenitency. But we shall see how mad the *Antichristian World* was upon their *Idols*, who would not be reformed by the Judgments they saw upon their Brethren.

V. 20. *And the rest of the Men that were not killed by these Plagues,*] that is, Those especially of the Western part of the Christian World, which escaped the Destruction, *Yet repented not,*] but rather grew worse, and doted more on their Superstitions and Idolatries, and grew more Prophane in their Lives, even after the *Turks* had made these fatal Irruptions into the Empire. *Of the works*

of

of their (g) hands,] that is, Of their Idolatry, and worshipping Images and Statues, the Work of Mens hands. So that though the *Turks* and *Saracens* had over-run the Eastern part of the Empire, yet the Western did not lay it to Heart, nor indeed the *Greek Church*, as they ought to have done. So as to perswade themselves *that they should not worship Devils,*] Τὰ δαιμόνια, *Daemons*, or middle invisible Powers, betwixt God and Man, whether *Angels* or *the Souls of Men* departed. Not that their Worship was *Devils-worship* directly in the Intention of the *Worshippers*, but that it is *so* indeed, and so accounted by God, (*b*) see *Levit.* 17. 7. (*i*) *And Idols of Gold, Silver, and Brass, and Stone, and Wood,*] of which Metal *Images* and *Crucifixes*, &c. are usually made. *Which can neither hear, nor see, nor walk,*] which shews the great *Stupidity* of those that fall into this Sin. Such Images as these, let their Metal be what it will, are not fit Objects of Divine Worship.

V. 21. *Neither repented they of their Murders,*] viz. The many Massacres, Butcheries, and Persecutions they were guilty of (see Chap. 11. 7. & 13. 7. & 18. 21.) nor of their *Cruelties* exercised on Men,

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(*g*) Mr. *Mede* observes in the whole Roman Empire, or on this side *Euphrates*, there are none that worship Images but Christians. And therefore, saith Dr. *More*, there cannot be a more expers and plain Prophesie of the *Idolatry* of the Christian Empire than this.

(*b*) None certainly would receive *Divine Honour* after their Deaths, unless they were become *Devils*; so great a reproach is the pretended Honour the *Romanists* give to the Saints. Dr. *More* Myst. Iniquity, p. 388.

(*i*) *They shall no more offer their Sacrifices to Devils.* So Idols are commonly called in Scripture, *Deut.* 32. 17. *Psal.* 106. 37. 1 *Cor.* 10. 20. The Spirits which they supposed did inhabit Idols, were evil Spirits or Devils.

under

under pretence of Hereſie. *Nor of their Sorceries,*] that is, Their Magical Arts and Exorciſms, ſee 2 *Theſſ.* 2. 9. *Nor of their Fornications,*] both Spiritual (in their Whoriſh Doctrine, which draws Souls away from God,) and *Bodily*, viz. the *Filthineſs* uſually practiſed among them, and which commonly accompanies *Idolatry*, ſee *Numb.* 31. 16. *Nor of their Theſts,*] viz. Their Frauds and Impoſtures (ſuch as *Indulgences* and *Pardons*) whereby they *Cheat* and *Enrage* the ſimple People of their Money. And by theſe Arts the Romiſh Clergy have engroſſed to themſelves vaſt Riches. And now becauſe the Followers (*k*) of *Mahomet* are the Inſtruments God makes uſe of in inflicting this Plague, a brief Hiſtorical Account of *him* and *them* will not be Impertinent in this place.

Mahomet lived about the Year of Chriſt 622, (ſome time after *Boniface* the Third had aſſum'd the Title of *Univerſal Biſhop.*) He was an *Arabian*, a *Subtle Fellow*, but no *Chriſtian*. By the help of one *Sergius* a *Neſtorian Monk*, and *Johannes Antiochenus* an *Arrian*, and ſome *Jews*, he began to compoſe his Blaſphemous *Alcoran*, wherein he endeavoured a mixture of *Paganiſm*, *Judaiſm*, and *Chriſtianity*, but of the groſſeſt ſort imaginable, *viz.* mixt with *Arrianiſm* and *Neſtorianiſm*. Theſe monſtrous Abſurdities became taking to many, and he himſelf to have great Power, eſpecially on this occaſion. *Heraclius* the Emperor, in his Wars

(*k*) Obſerve, that under the *Turks* are comprehended the *Saracens* all along, becauſe they poſſeſs the ſame parts of the World, and did frame themſelves into one Dominion, and followed the ſame *Religion*, *Laws* and *Cuſtoms*, and obſerved the ſame manner of Proceeding in their Wars, with the ſame Hatred and Malice againſt the Chriſtians.

againſt

against the *Persians*, had a considerable Army of *Arabians* in his Service, who after the War was ended, being dismiss'd with *Reproachful Speeches* instead of *Pay*, began to Mutiny. Among these *Mahomet* so insinuated himself, that he was received to be their *Captain*; and shortly after invading *Syria*, fixed the head of their Dominion at *Damascus*. From this time forward they greatly prevailed, and overcame many Kingdoms under the name of *Saracens*, yet were restrained from getting any footing in *Europe*, till after the *Turks* having prevailed over the *Saracens*, they became of one *Religion* under *one Head*, for the further strengthning of their Union. Since that time their Dominion mightily increased under the name of *Turks*; so that now they are not restrained in the *East* as formerly, but do possess almost all the *Grecian Empire*, and part of the *Western* also. 'Tis true, this Plague of the *Turks* fell most on the Eastern part of the Empire; but if we consider, (1.) That once these Churches were professedly (for the generality of them) under the Pope. (2.) That hereby a great part of the Romish Power was eclipsed, and many of all Ranks (who had their dependance on the Pope) were destroyed in the Holy War, and many *Kingdoms*, *Armies* and *Towns* (who did directly own the Pope) were destroyed. It will appear, that the Tyranny of the *Turks* hath been a great Plague to the *Romish Ecclesiastical Kingdom*, and that those that were destroyed by them, were generally guilty of the Corruptions before mentioned.

CHAP.

CHAP. X.

SO much of the ninth Chapter, which ends the first part of the *Revelation*, and contains the *Destinies* of the *Empire* more especially. The second follows, which contains the *Destinies* of the Church. And these are contained in the *little Book* which we come now to open and explain.

V. 1. *I saw another mighty Angel,*] The glorious Person here described is our *blessed Saviour, the Angel of the Covenant*, as appears by the following Description of (*a*) him. *Come down from Heaven,*] Intimating his *signal appearing* for the Relief of his Church. *Clothed with a Cloud,*] This is often applied to God, and only to him in the *Psalms* and *Prophets*, whereby is intimated the unconceivable Glory, Majesty and Sovereignty of Christ. *And a Rainbow about his head,*] as Chap. 4. 3. to intimate his mindfulness of *his Covenant*. *And his face was as it were the Sun,*] see Chap. 1. 16. *And his feet as pillars of fire,*] see Chap. 1. 15. And the *Emblems* and *Figures*, whereby he is here represented, are (for the most part) the same by which He is described in the first Chapter, therefore he must needs be the same Person.

V. 2. *And he had in his hand a little book opened:*] viz. To distinguish it from the former Book, *sealed with seven Seals*, mentioned Chap. 5. and to shew it is not the same with it. The first contained the *Destinies* of the Empire principally, and of the Church too, in respect of her *Temporal Concerns*, and as she is a part of the World. But this contains the *Destinies* of the *Church*, properly taken as a

(*a*) See *Daniel* 12. 7.

Church,

Church; and distinguished from the World. The first was written *within* and *without*, sealed with seven Seals; This is a *little Book opened*. The *Prophecy* therefore of the *little Book* is wholly new. By the *little Book* (*b*) *opened*, therefore is to be understood a *Roll opened*, and fit to be read, containing a *Prophecy* of what should happen to the Church in the future and succeeding Ages. *And he set his right foot on the Sea, and his left foot on the Earth.*] To shew his Sovereignty over both, and all belonging to them.

V. 3. *And cried with a loud Voice, as when a Lion roareth,*] To shew his Authority, and to manifest his Wrath against Antichrist, and such like of his Enemies. *And when he had cried, seven Thunders uttered their Voices.*] There seems to be no other difference between the *Thunders* and the *Vials* but only this, that the *Thunders* came to be a *Denunciation* of the *Judgments* of God, which were to be executed by the *Vials*, upon the sounding of the *seventh Trumpet*.

V. 4. *And when the seven Thunders had uttered their Voices,*] (*viz.* not only *audibly*, but *articulately* and *intelligibly*,) The Apostle says, *I was about to write*, as conceiving them of *great Concernment* to the Church. *And I heard a Voice from Heaven, saying unto me,*] The *same Voice* doubtless which spake again v. 8. *Seal up those things the seven Thunders have uttered,*] that is, For the present *conceal them*, till thou hast *those things* represented to thee in other *Types*, and till they are nearer Accomplishment. *And write them not.*] that is, *For the present*,

(*b*) Per Libellum apertum intellige Symbolum patefactionis propheticæ sequentis.

but

but hereafter (c) thou mayst write them. For what God revealed to John, was to be shewed to his Servants, Chap. 1. 1.

V. 5. *And the Angel which I saw stand upon the Sea, and upon the Earth, lift up his hand to Heaven.*] See *Dan.* 12. 7. This manner was used of old in *Swearing*, see *Gen.* 14. 22. *Ezek.* 20. 15.

V. 6. *And sware by him that liveth for ever and ever,*] that is, by the *true God*, by whom *alone* we ought to Swear. This is parallel to *Dan.* 12. 7. *Who created Heaven, and the things that therein are, and the Earth, and the things that therein are, and the Sea, and the things that are therein.*] God's *Omnipotency* should be a great ground of our Confidence in him, see *Psal.* 135. 6. & 146. 5, 6. *That there should be Time no longer.*] that is, A time of Darkness, Ignorance, and Persecution, as was under Antichrist when he prevailed.

V. 7. *But in the days of the Voice of the seventh Angel, when he shall begin* (d) *to sound,*] that is, When the *Trumpet* of the *seventh Angel* shall sound. (Here is a *Summary Intimation* of the Events of the seventh Trumpet.) *The* (e) *Mystery of God should be finished,*] that is, *Antichristian Darkness* shall be removed, and *Gospel Light* spread, and *Christ* shall have a *flourishing Kingdom* on the Earth. The words thus understood, are the same with Christ's *taking to him his Kingdom and reigning*, Chap. 11. 17. and signifie the same with *the opening of the Temple*

(c) Μὴ γράψῃς αὐτά. *Andreas & Biblia Regia* habent μὴ γράψῃς quasi nunc non scribenda erant sed postea, nempe cap. 14. ubi videntur hæ voces descriptæ haberi. *Pareus.* So we are to understand, *Dan.* 12. 4. & 8. 26.

(d) Verba incheativè, completivè sunt intelligenda.

(e) Some understand hereby the *Jews* Conversion, *Rom.* 11. 25, 26. *Rev.* 7. 15.

in Heaven, v. 19. And this we may be assured of, that the *Exalting of Christ's Kingdom*, hath the *Overthrow* of *Antichrist's* accompanying of it. And if we look to the *Event* of the *seventh Trumpet*, Chap. 11. 17, 18. it is the same for which the Saints give Glory and Praise to God, viz. *That he hath destroyed them that formerly destroyed the Earth. As he hath* (f) *declared*] (viz. as to the *substance* of the things, though not as to *the precise time* of their Accomplishment) *To his Servants the Prophets*,] see *Dan.* 7. 26, 27. and Chap. 12. 7. Some of the *Prophets* were first acquainted with it, and published it to the World, though not *so plainly* as the *Apostle* hath since done.

V. 8. *And the Voice which I heard from Heaven*, (viz. at v. 4.) *spake to me again, and said, Go take the little Book which is open in the hand of the Angel, which standeth upon the Sea, and upon the Earth.*] This Description of Christ is here repeated again, to teach us to seek unto him, and to depend on him to open unto us, and give us a right understanding of Divine Mysteries.

V. 9. *And I went unto the Angel, and said unto him, Give me the little book.*] As if he should have said, *Give it to me, I pray thee*, and help me to understand it. *And he said unto me, take and eat* (g) *it up*,] Intimating that he must study it diligently, (see *Ezek.* 3. 1.) *and it shall make thy belly bitter, but it shall be in thy mouth sweet as Honey.*] The knowledge of Divine Mysteries is in it self very pleasant, but the *Foreknowledge* of the Persecutions and Cru-

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(f) The word is ευαγγελίζεται, which signifies He hath *told those joyful tidings*.

(g) Comestio ænigmatice significat (ut Philo alt) comprehensionem, quam sequitur Meditatio quasi concoctio quædam.

elties

elties true Christians must suffer, cannot but be *bitter* to the Soul and Spirit of every pious Person.

V. 10. *And I took the little book out of the Angel's hand, and eat it up, And it was in my mouth sweet as Honey, and as soon as I had eaten it, my belly was bitter.*] that is, I was deeply affected with the consideration of the Sufferings of those pious Christians that must undergo them.

V. 11. *And he said unto me, Thou must Prophesie* (h) *again before many People, Nations, Tongues and Kings.* Possibly it may be rendered [*concerning*] *many People, Nations,* &c. for ἐπὶ joyned with a *Dative Case* (as it is here) signifies frequently *upon* or *concerning*; But when it signifies [*before*] 'tis joyned with a *Genitive Case*, as *Mark* 13.9. 1 *Tim.* 6.13. and so *the words* may be understood personally of *John*, and the sense will run smooth, *viz.* As if he had said, *As* thou hast had Prophesies revealed to thee before, in the *Seals* and *Trumpets*, to communicate to the Church, so thou shalt have *others* communicated to thee in the *Vials*, for the same purpose.

(h) Declarat his verbis restare adhuc Vaticinia de Antichristi Romani ortu, tyrannide, lapsu, & Ecclesiæ ab ejusdem jugo liberatione. Quæ vaticinia pertinent ad populos multos, eorumque Reges, tyrannidi Antichristianæ primùm subjectos, sed postea liberandos. *Grevius.*

CHAP. XI.

THE *Destinies* of the *Church* are set forth *summarily* in this eleventh Chapter, wherein we have an account of the *Suffering State* of the *true Church* under *Antichrist*, but she shall not be quite overthrown, but shall still *continue* and remain (tho

in

in a low Condition) but afterwards her Condition ſhall be highly advanced.

V. 1. *And there was given to me a Reed like a Rod.*] It was a *meaſuring Reed*, ſuch an one as *Ezekiel* in his Viſion (*Ezek.* 40. 3.) ſaw in the Man's Hand: Only *the meaſuring* there was in order to *rebuilding a new Temple* and *City*, ſignifying the *Reſtauration* of the *Church* by *Chriſt*, with the Greatneſs, Honour and Excellency thereof. Here *the meaſuring* is in order to the Preſervation of the *true Members* thereof. *And the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein.*] For the underſtanding of this, we muſt firſt conſider the *Structure* of *Solomon's Temple*; It had *two Courts*, *viz.* an *inward* and an *outward*. In the *inward* was the *Altar* of *Burnt-offerings*, into which only the *Prieſts* and *Levites* might enter. Into the *outward* (called the great Court, 2 *Chron.* 4. 9.) *any* of the *Iſraelites* might enter, and come to worſhip. This *Temple* was a *Type* of the *Church* under the (*a*) *New Teſtament*; and ſo is to be interpreted *generally* in this Book. For the *material Temple* at *Jeruſalem* was deſtroyed more than *twenty years* before this *Prophecy* was delivered, and was never to be rebuilt again. So that *John* was here commanded to *meaſure the Church*, yet not the *whole Church*, but that part of it which the *inner Court* typified, together with the (*b*) *Altar*, and *thoſe* that worſhipped within the ſpace where *that* was placed, which of old were only the *Prieſts* and *Levites*, and under the *New Teſtament*, ſignified

(*a*) See 1 Cor. 3 17. & 2 Cor. 6. 16.

(*b*) The *true Worſhippers* continue to make uſe of Chriſt's Sacrifice ſignified by the Altar, which others did not. Mr. *Mede*.

those who were to be an *Holy Priesthood*, who should offer up Spiritual Sacrifices, acceptable to God through Christ Jesus, (see 1 *Pet.* 2. 5.) So that the Apostle is commanded to *measure those Spiritual Worshippers*, (and as it were to see to what numbers they amounted) in order to their Preservation.

V. 2. *But the Court which is without the Temple* (that is, without the *inner Court*) *leave out and measure it not.*] Undoubtedly by the *outward Court*, and the *holy City* (presently after mentioned) the *same Persons* are to be understood, and *by them Both* the generality of those People who come under the name of the *Christian Church*, who are *all of them* (in some sense) an *holy People*, as all the *Jews foederally* were (see 1 *Cor.* 7. 14.) Yet as to the greatest part of them, *John* is commanded to *neglect them*, or *pass them by*, of whose Preservation God would take no such care. *For the outward Court is given unto the Gentiles.*] As if he should have said, This *outward Court* God hath given up to the *Gentiles*, that is, hath determined to suffer *Antichrist*, and his *Adherents*, to have Power over them; who may well be called *Gentiles*, they having brought *Gentilism* again into the Church, and are little differing from them *Gentiles*, saving that the *old Heathens* owned *many* Supream Gods, and these *new Gentiles* but *One*; who yet practise an *Idolatrous Gentile-like Worship*, and propagate it, and so are to be accounted (c) *Gentiles* rather than

(c) Mr. *Mede* makes the *Apostasie* of the visible Church to consist in *Gentilism*, the constant Character of the *Apocalyptick Allegory* warranting and first suggesting this Conceit; Where namely, I observe (says he) *Judaism* to bear the Title of the *true Church*, and *Gentilism* of the *false*. *Operum* p. 1017.

Chri-

Christians; even as the *Jews* of old were called *the People of Sodom and Gomorrah* (*Isa.* 1. 10.) for their imitating the Practises and Abominations of those Cities. God further shews the Apostle, that he would give up the *outward Court*, or the *Holy City*, viz. the generality of Christians, to the *Gentiles*, that they should Rule and Domineer over them. *And the* (d) *Holy City shall they tread under foot forty and two months.*] which being resolved into *days* (allowing thirty days to every month) make 1260 days; and these days being taken Prophetically, signifie so many years. And this is parallel to the Times of the *Witnesses* Prophesying in *Sackcloth*, v. 3. and the *Womans* continuing in the *Wilderness*, Chap. 12. 6. which Time (as some think) determines with the *sixth Trumpet*, and ends immediately before the *sounding* of the *seventh*, (see Chap. 12. from 12 to 15.) when *Antichrist* begins to decline. So that these *Forty and two months* are not to be understood *Literally* but *Prophetically*, for *Months* of *Years*.

V. 3. *And I will give power unto my two Witnesses.*] that is, notwithstanding *Antichrist's* Persecution, I will raise up some to assert *my Truth*, and will give them *Power*, *Commission* and *Ability*, for this Service, and *Assistance* also and *Success* (beyond what they could expect) in the discharge of their *Testimony*, and *Courage* to preach against the *Son of Perdition* when the World shall *wonder after the Beast*. Lastly, *Authority* also to denounce *Judgment* against *Antichrist* and his *Followers*, which shall certainly come to pass in due time, according to

(d) Mr. *Mede* makes this to be the same with the *outer Court* or visible Church. It is an Allusion to *Jerusalem* which was called the *Holy City*. Dan. 9. 24. Matt. 27. 53.

that Chap. 14. 9, 10. *Unto my two Witnesses.*] We see God owns them for *his*, though evil Men hate and injure them. They are said to be *Two*, a *definite* Number for an *indefinite*, signifying a continued (*e*) *Succession* of some faithful *Assertors* of the *Truth*, all along the times of Antichrist. They are said to be *Two*, (1) Because that is a sufficient Number to confirm any Truth, *Deut.* 19. 15. *Heb.* 10. 28. (2) In *Allusion* to God's way of making use of *two Persons* in all the dangerous times of the Church, as *Moses* and *Aaron*, *Elijah* and *Elisha*, *Zerubbabel* and *Joshua*. (3) In *allusion* to *Zech.* 4. 11, 14. whence the Expression seems to be taken. By *Witnesses*, some understand such Persons as are in the Civil and Ecclesiastical State, like *Moses* and *Aaron*, *Zerubbabel* and *Joshua*, viz. pious Governours and godly Teachers. But seeing their Business and Work is to *Prophesie*, and that they are expressly called *Prophets*, v. 10. I rather (with Mr. *Mede* and other modern Interpreters) understand hereby the whole *Succession* of *Faithful Ministers*, and Assertors, and Maintainers of the *Divine Truth*, whom God raised up in his Church, calling them (by his Grace) out of the Kingdom of Antichrist, here and there, at several times. And such as these are called (*f*) *Witnesses of Christ*, Acts 1. 8. whose proper Office is to bear their Testimony for *Christ*

(*e*) There might be even then a continued Succession of Faithful Ministers. For the *Waldenses* in *Bohemia*, at *Merindol*, *Piedmont*, and other places, had their own distinct Ministers, without dependance on the Church of *Rome*. And *Slidan* and *Thuanus* make mention of two of them that were sent to *Luther* at his first appearing.

(*f*) See *Acts* 4. 33. So that I cannot but understand it of the *Faithful part* of the Ministry, who preached the Gospel Faithfully during the whole Reign of Antichrist.

against

againſt all Hereſies, Blaſphemies, Idolatries, Corruptions, Uſurpations, and Ungodlineſs of Antichriſt, in the time of his Reign. *They ſhall Propheſie,*] that is, Inſtruct the People how to worſhip God according to his word, and ſhall foretel the Ruin of Antichriſt, and his Adherents, out of God's Word, and ſhall teſtifie their Diſpleaſure at the Introduction of Idolatry. *A thouſand two hundred and threeſcore days,*] (*g*) which being caſt into months (reckoning thirty days to a month) as we ſaid before, come to forty two months, or a thouſand two hundred and threeſcore years. And the Spirit of God hereby intimates, that all the time of Antichriſt's Reign, God ſhall have a *true Church* and *Miniſtry*, and though *Antichriſt* will fight with them, yet he ſhall not finally prevail. And accordingly there hath been a *true Miniſtry*, and a *true Church* preſerved by God unto this very day, all

(*g*) It is apparent that in the Prophetical Style, a *day* ſignifies a *year*, Numb. 14. 34. *Forty days* (each day for a year) *ſhall you bear your iniquities even forty years.* So *Ezek.* 4. 6. *I have appointed thee each day for a year.* See *Dan.* 9. 24. ſo forty two months are juſt a thouſand two hundred and threeſcore days, that is, a thouſand two hundred and threeſcore years. We find Chap. 12. 6. that the *Woman* (that is, the *Church*) was in the Wilderneſs juſt this ſpace of time, *viz.* a thouſand two hundred and threeſcore days; and in Chap. 13. 5. this was alſo the time of the *Beaſt* that roſe up out of the *Sea*, having *ſeven Heads and ten Horns*. By which it appears, that *theſe four things* ran parallel at the ſame time, The *Beaſt* ariſing and exerciſing his Power; The *Gentiles* trampling upon the *Church*; The *Woman* abiding in the *Wilderneſs*, and the *Witneſſes* propheſying in *Sackcloth*. If we could find where any of theſe *began*, we might find out the time of all the reſt; But of this more hereafter. That which God ſheweth *John* in this Verſe, is only that his *Faithful Miniſters*, who ſhould truly reveal his Will, ſhould have a mournful time of it for a thouſand two hundred and threeſcore Years.

along the *Antichristian times*, notwithstanding the great and almost universal Apostasie that the visible Church fell into. And our *learned Writers* in divers Books, have given us a Catalogue of the Faithful Ministers of God, whom the Lord raised up to bear witness against the growing Abominations of Antichristianism. See Dr. *White's Way to the Church*, and the Learned and Pious *Usher, de Successione Ecclesiæ*. *A thousand two hundred and threescore days.*] These Prophetical *days* signifie *so many years*. The time was expressed before by *months*, here by *days*. *Clothed in Sackcloth.*] (1) To shew their outward poor contemptible Condition in the World. (2) Their bewailing the *Pollutions* of the Church, by the spreading of Idolatry.

V. 4. *These are the two Olive-trees,*] Here is a plain Allusion to *Zachary's* Vision, ch. 4. And this Verse shews their great *Usefulness* in respect of their *Friends*, (*viz.* The People of God) as the two next Verses shew their power to hurt their Enemies. The *two Olive-trees* are here compared to *Zerubbabel* and *Joshua*, the Restorers of the Jewish Church after the Babylonish Captivity. In this Book the *Holy Ghost* makes use of many *Flowers* and *Elegancies* taken out of the Story of the Old Testament, to set out what shall be the *Condition* of the *Church* in succeeding Ages. They are called *Olive-trees*, because they are to minister *Oyl* to the *Candlesticks*, viz. the *true Churches* of Christ, that they may keep *Light* and *Life* in them. These Times of *Persecution* (here foretold) would require abundance of Grace in God's Ministers to keep up their own Hearts, and the Hearts of their Fainting People, who would need plentiful Instruction and Consolation. And such Ministers God did *then* send, and furnished them abundantly

with

with the Gifts and Graces of his Holy Spirit, as *Olive-trees* are furnished with Oyl to supply the *Candlesticks* which hold out Light to others. And though *Candlesticks* be expounded Chap. 1. 20. to be *Churches*, not *Ministers*, yet both *Ministers* and *Churches* are so called *here*, to shew the near relation that is between them, and that they ought *both of them*, to hold forth *Light* unto others. Where there are *Olive-trees*, there are *Candlesticks* also to be furnished with Oyl. And these *Candlesticks stand before the God of the Earth*.] *viz.* As *his Officers* ministring unto him.

V. 5. *And if any Man will* (b) *hurt them*,] Here they are compared to *Elijah* and *Elisha*, the Restorers of God's pure Worship from *Baalitical Idolatry*. If any one (*b*) *hurt them*, or attempt to hinder them in the course of their Prophecy, *Fire proceeds out of their mouth, and devoureth their Enemies*: Not as if they should call for *Fire* from Heaven upon their Adversaries as *Elijah* did, but they shall pronounce the Threatnings and Judgments of God against them, according as the Lord said unto the Prophet *Jeremiah* Chap. 5. 14. *I will make my words in thy mouth fire, and this People wood, and it shall devour them.* And as *Elijah* destroyed the two Captains and their Bands sent by *Ahaziah* (a *Baal-worshipper*) by *calling for fire* from Heaven upon them (see 2 *Kings* 1. 10.) So the Enemies of the Witnesses shall be as certainly destroyed, and their Threatnings against them shall take effect one time or other upon them. *And if any Man will hurt them, he must in this manner be*

(b) If any Man hurt them, God will revenge their Cause, not only by Spiritual, but very often by Temporal Judgments.

killed.] This is repeated again to shew the certainty of it.

V. 6. *These have power to shut Heaven, that it rain not in the days of their (i) Prophecy.*] Here is another Allusion to *Elijah*, and that is attributed here to the *Witnesses*, which God intended to do by *his own Power*, viz. *He would shut Heaven*, and not only cause the outward Plagues of *Drought* and *Famine*, but with-hold his pure Word from them (which is *mystical Rain*) for their evil treating his Faithful Witnesses. By *Rain* is meant (saith Dr. *More*) the distilling of the pure refreshing Doctrine of the Gospel. *And these Witnesses have power over Waters to turn them to Blood.*] Here is an Allusion to *Moses* and *Aaron* (the Deliverers of *Israel*) who exercised such a Power (*Exod.* 7.) over the *waters*, viz. *to turn them to blood.* So that the meaning seems to be this, God being provoked by the Indignities and Injuries offered to his Faithful Witnesses, will permit the pure Doctrine of the Gospel to be corrupted, and so prove *the Savour of Death* to Impenitent Antichristians. *And to smite the Earth with all Plagues.*] that is, With several sorts of Plagues as *Moses* did *Egypt*, God performing their Threatnings made *according to his Word*, see *Jer.* 1. 10. *As often as they will*] that is, As often as *being moved by God*, upon *just Occasion*, they shall Pray unto him to avenge their Cause, Then he will not *deny* them. According to Dr. *More*, this is but the *Height* and *Sublimity* of the *Scheme*, and

(*i*) They are said to have Power to do it, because *God* will do it in revenge of Injuries done unto them.

(*k*) *Quoties voluerint* scil. secundum voluntatem Dei. Scriptura id Prophetis tribuit tanquam Organis quod alias solius Dei tanquam principalis & veri principii est. *Clav.*

signifie[s]

signifies no more, than as often as just occasions are offered for the producing of such Effects.

V. 7. *And when they shall have finished their Testimony.*] So we render it: But ὅταν πλήσωσιν may be well rendered (*l*) while they are or shall be performing this Office of Witnessing (*viz.* from the beginning of the one thousand two hundred and sixty days to the end thereof) *Antichrist* shall rage and leave no means unattempted to destroy them, and shall in great measure prevail, and take away the Lives of many of them. But some will be apt to object, How can *these Witnesses Prophesie*, whilst *their dead bodies lye in the Streets*? as 'tis v. 8. For answer to that we must know, that in that Sense wherein they are said to be *dead*, they may be said to *Prophesie in Sackcloth*, (that is, to perform their Witnessing or Testimony with *Sadness* and *Mourning*.) For their Death here meant, is nothing but a *Political Death*, viz. *want of Power* to preach the Gospel publickly as formerly. Wherefore there is *no Absurdity* either in the *inward meaning* or *outward Cortex* of this Prophesie, says Dr. *More Myst. of Godliness*, p. 178. This Interpretation seems the most consistent with the other Circumstances of the Text, and bids fairest for the *Truth*. The *two Witnesses* (saith Dr. *Twisse*) signifie *all the Witnesses giving Testimony to God's Truth*, not *contemporating* but *succeeding* one another for many *Generations*, against all which the *Beast* Wars, and prevails against some in one Age, and some in another. Every ones Testimony seems to be finished in his Death. *The Beast that ascendeth out of the bottomless Pit.*] that is, The *Papal Power*

(*l*) Ὅταν signifies sometimes *dum* as well as *quum*, see Matt. 24. 32. πλήω is also rendered to perform, *Luke* 17. 59.

(whom

(whom they have plagued all the time of their Prophesie, though continual Sufferers from it) *that ascendeth*,] or *is ascending*, to shew that *he was then beginning to work* (2 *Thess.* 2. 7.) in respect of his *Instruments* or *Fore-runners*, and that he rose *insensibly* (as it were) and by degrees, till he was in his Seat. *Out of the bottomless Pit.*] that is, From *Hell*, from whence his *Doctrine* came. This is his true Original whatever he pretends, see Notes on Chap. 17. 8. *Shall make War against them.*] This signifies any manner of opposing them, or endeavouring to suppress them, not excluding War and Bloodshed. *And shall overcome them*,] that is, Keep them under all the time of his Dominion. *And kill them.*] that is, Both *Bodily*, as also *Civilly* and *Politically*, by Excommunications, Banishments, Confiscations, Proscriptions, *&c. Death* or *Killing* (saith Dr. *More*) signifies any changing of their Condition into worse, so that they cease to be what they were before, by taking away their Honours, Offices, Goods or Lives.

V. 8. *And their dead Bodies shall lie in the Street of the great City unburied.*] v. 9. that is, Their *Persons* shall not only be stript of all Dignity and publick Employment, and *Political Life* and *Power*, (but as it is the height of Barbarity, not only to kill Men, but to let their Bodies lye unburied;) so the Enemies of these Witnesses, after they have deprived them of their *Political Life*, shall reproach their *Persons*, *Doctrines*, and *Conversation*, and so (as it were) cause *their dead bodies* to lye *unburied*. *In the Street*,] that is, Within the *Dominion* and *Territory* (saith Mr. *Mede*) of the (*m*) *Great City*. This is generally understood

(*m*) *Rome* is seven or eight times (under the name of *Babylon*) so called in this Book, Chap. 14. 8. Ch. 16. 19. & 18. 10, 16, 18, 19, 21. neither is any City but that so called.

of

of *Rome*, or the *Roman Empire*, which is always ſpoken of in this Book with ſuch an Amplification, *Great City, Great Whore, Babylon the Great, &c. Which Spiritually is called Sodom.*] Not in a *Literal*, but in a *Spiritual* and *Myſtical Senſe*, for its Uncleanneſs, eſpecially both Spiritual and Corporal, *And Egypt*,] viz. For its Tyrannicalneſs, Perſecution, and Oppreſſion of God's People, *Exod.* 1. 13, 14. and for *their Idolatry* alſo, *Exod.* 12. 12. *Where alſo our Lord was* (n) *crucified.*] that is, Within whoſe *Dominions* He was (o) crucified.

V. 9. *And they of the People, Kindreds, and Tongues, and Nations,*] that is, the *Vaſſals* of *Antichriſt* in all the parts of the Roman Dominion, *Shall ſee*] that is, *Hear of and ſee with delight*, and Deriſion, *their dead Bodies*,] that is, Their *Names*, *Memories* and *Doctrines* reproached. *Three days and an half*,] that is, A thouſand two hundred and ſixty Prophetical years, ſee Chap. 13. 5. which is the full time of their mournful Propheſie. And thus the *Witneſſes* were to be uſed, ſome in one part of that time, and ſome in another. This Interpretation ſeems to be made to our hands, if we compare Chap. 12. 14. with v. 6. of that Chapter, where the Woman in the Wilderneſs is ſaid to abide there for *a time, times*, and *half a time*, that is, *three years and an half*, which is equivalent to *a thouſand two hundred and ſixty days*, as we may ſee v. 6. And thus alſo muſt that paſſage in *Daniel*, Chap. 7. v. 25.

(n) Chriſtus in Romanâ urbe crucifixus dicitur, i. e. In ejus finibus, & Imperio. Sive in Provinciâ ipſius, à Præſide Romano ut apparet ex Luc. 18. 32. Joh. 18. 3.

(o) This, ſays Dr. *More*, may ſignifie indefinitely, that is, *was*, and *is*, and *will be crucified*, viz. in his *Members*, as long as this *Apoſtate Power* holds up.

be

be underſtood concerning the (p) *Little Horn*, that is, The *Papacy* or *Antichriſt*, which is ſaid to rule for a *time*, *times*, or *half a time*, that is, *three years and an half*. And *theſe years* being reſolved into a thouſand two hundred and ſixty Prophetical days, will ſignifie ſo many years, a day being put for a year, as we ſhewed before. *And ſhall not ſuffer their dead bodies to be put in Graves.*] that is, *Their Enemies*, all the time of their Depreſſion, ſhall triumph over them, and reproach their *Perſons*, their *Doctrine*, and their *Converſation*, and ſo as it were keep their dead Bodies *unburied*, after they had deprived them of all *Political Life* and *Power*.

V. 10. *And they that dwell on the earth,*] that is, The Members of Antichriſt's Kingdom, who are not of the true Church. *Shall rejoyce over them,*] when they ſee or hear how they are dealt with. *And make merry, and ſend Gifts one to another,*] that is, Uſe all Expreſſions and Signs of Joy, which men do in their greateſt Mirth, and upon obtaining the greateſt Victory, as making Feaſts, and ſending Gifts one to another, ſee *Neh.* 8. 10, 12. *Eſther* 9. 19, 22. So ſecure were they now (as they thought) that theſe Prophets were quite extinct: And they were the more enraged againſt them, becauſe, *They tormented them that dwelt on the Earth,*] viz. by reproving their evil Doings, ſee *Acts* 7. 51, 54. and by denouncing God's Judgments againſt them for the ſame, if they went on in them; ſo that they could not go on quietly,

(p) Which cannot be *Antiochus Epiphanes*, becauſe this *Little Horn* is part of the *fourth Beaſt*, that is, the *Roman*. But *Antiochus Epiphanes* was part of the *Greek Empire*, and deſigned by the *Little Horn*, Chap. 8. 9.

and

and untroubledly, in their ſinful ways, ſee 1 *Kings* 21. 19, 20. And poſſibly ſome of the *Antichriſtian Party* would be tormented in their Conſciences by the diſcovery of their Sins, as *Herod*'s was by *John Baptiſt*'s Preaching. And 'tis uſual that the Preaching againſt Sin and Formality, doth diſturb the World. Therefore our Saviour ſaid, he came not *to ſend Peace*, but *a Sword*.

V. 11. *And after three days and an half*,] that is, When the full time of the Witneſſes Propheſying in Sackcloth expired, (ſee Notes on v. 9.) *the Spirit of Life from God entered into them*,] that is, A Principle of Political Life (ſuch as they were deprived of by their Death) was communicated, and beſtowed upon them by God (who alone can quicken the Dead) whereby they were made capable of publick Employment in the Church again. An Alluſion poſſibly to *Ezek.* 37. 10. *And they ſtood upon their Feet*,] that is, They now appeared to others to be alive again; For this Poſture is a Diſcovery of Life. *And great fear fell on them that ſaw them*.] viz. On all thoſe who formerly hated them. The *Reſurrection* of theſe Witneſſes (who formerly tormented them,) is now very grievous to them.

V. 12. *And they heard a great Voice from Heaven*,] that is, Theſe Witneſſes heard; God by a ſingular Providence calling them again to publick Work and Employment in the Church, and cauſing Princes and Magiſtrates to own and favour them. *Saying unto them, Come up hither. And they aſcended up to Heaven*.] By *Heaven* here the beſt Interpreters underſtand the *Church* (as it often ſignifies in this Book) which was now come to a *viſibly Reformed State*, wherein the *Faithful Servants* of God enjoyed the Liberty of Ordinances, and were free

free from Tyranny and Perſecution; which, in compariſon of the low and *Sackcloth-condition* they were in before, was like *Heaven* upon *Earth* to them. *And they aſcended* (viz. after they were called) *up to Heaven,*] that is, To enjoy the Priviledges of this *Reformed Church-State*, wherein they enjoyed Liberty to exerciſe their Miniſtry, and were honoured and ſupported. *In a Cloud,*] that is, *Glorioufly*, as our *Saviour* did after his Reſurrection, *Acts* 1. 9. *And their Enemies beheld them.*] viz. With a *very envious Eye*, not for any particular Wrong they had done them, but becauſe of the Work in their hands, which they ſaw they could not now hinder.

V. 13. *And the ſame hour,*] that is, Much about *that time*, as ſoon as ſome of the Miniſters of Chriſt began to preach the Goſpel purely and openly, and were ſeparated from the Papiſts, *There was a great Earthquake,*] that is, *Great Commotions* aroſe in many Parts (which uſually accompany *Reformation*) whereby *Kingdoms* and *Nations* were much ſhaken, by reaſon of their Differences one with another about Religion. *And the tenth part of the City fell,*] Namely, Of that *great City* mentioned v. 8. viz. *Rome*, yet not taken ſtrictly for that particular City, but largely for *Antichriſt's Dominion*, which fell by the *Witneſſes* Preaching the Goſpel thus publickly, and ſeparating from *Rome*; And a great part of her Dominions was diminiſhed, and fell off from Subjection unto, and dependance on the Pope. Here is ſet forth the begun Reign of the Kingdom of Chriſt. This was actually fulfilled in the withdrawing of *England*, *Scotland*, *Denmark*, *Sweden*, and a great part of *Germany*, of *France*, *Helvetia*, *Poland*, the *Low-Countries*, &c. from their former dependance on the *Beaſt*. *And*

in

in the Earthquake was slain of Men seven thousand:] These words seem to intimate, that the *Resurrection* of the *Witnesses* shall not be without Opposition; and that the Opposition shall not be so great as might be expected, seven thousand being no great Number to fall in such a Quarrel. *And the remnant were affrighted, and gave Glory to the God of Heaven.*] This sudden begun overturning of *Antichrist's Kingdom* was so remarkable, that many of that Kingdom were forced to acknowledge something more than *Humane* in that business, and to acknowledge *the Hand of God* in it, as some did at our Saviour's Crucifixion.

V. 14. *The second Wo is past,*] that is, The *second great Wo* (which is the *Wo* of the *sixth Trumpet,*) is past, *viz.* at the *Resurrection of the Witnesses*, and *Fall* of *the tenth part of the City* (before spoken of) and at the *begun Change* of Religion in the World. *And behold the third Wo,*] The *Wo* of the *seventh Trumpet* (which is a *great Wo* indeed to the *Antichristian Party*) *cometh quickly,*] that is, Begins soon after to be executed by the *pouring out* of the *Vials*. Upon the consideration of the *several Portions of time* mentioned in the foregoing part of this Chapter, it may be enquired into, whither they are all fully past, or whither any of them be yet to come. For the better understanding of this, let these things be observed.

1. That the *several times* mentioned herein, *viz. Forty two months of the Gentiles treading under foot the holy City*, v. 2. *The one thousand two hundred and threescore days of the Witnesses Prophesying in Sackcloth*, v. 3. *And their three days and an half lying dead*, v. 9. (or continuing in an *underling Condition* and State of Depression) do all *contemporate* and *run parallel* one to another, that is, *begin* and *end* together.

2. That

2. That the *Resurrection of the Witnesses* began at the *Protestant Reformation*, by the preaching of *Luther*. And truly methinks, He that reads attentively and considerately, from v. 3. of this Chapter to v. 14. can hardly miss of being of that Opinion. Dr. *More* saith, He doth not at all doubt, but that the *Protestant Reformation* is most certainly the *Resurrection of the Witnesses*. p. 187. *Myst. Iniq.* The same Learned Author doth, with great Assurance, declare, (q) 1. That the Vision of the *rising of the Witnesses*, was fulfilled in the late Blessed *Reformation*. 2. That where the Pope has Dominion, it is *ipso facto* Antichrist's Kingdom: And on the contrary, That all the *Reformed Parts* of Christendom are the Kingdom of *Christ*, and indeed the *fifth Monarchy begun*. 3. That this ought to stop the Mouths of an ignorant sort of Men, that cannot see *Wood for Trees*, and seek for a *Fifth Monarchy* in a *Fifth Monarchy*, whenas so considerable a part of it is erected before their Eyes already. But (says he) such is the Folly of some conceited Men, that they will not willingly acknowledge the *Witnesses to be risen*, till those of the same Notions and Sentiments with themselves have got into Power. And so some of those they call *Fifth-Monarchy-Men*, did foolishly and unwarrantably some years ago raise Commotions to begin a *Fifth-Monarchy*, whenas it is by the special Providence of God so wonderfully begun already. 4. And this *Impletion* or *fulfilling* of the *rising of the Witnesses* in the late Happy (r) Reformation, justifies all the

(q) In his Preface to his Comment on *Daniel*.

(r) In the Year 1529. several *Princes* of *Germany*, and several *Imperial Cities* joyning with them, made a Solemn Protestation at *Spire*, against the horrible Usurpations and abominable Doctrines of the Church of *Rome*. And from thence came the Name *Protestants*, which has been since given to all those who have embraced the *Reformation*.

Reformed

Reformed Princes in Christendom, in their casting off the Pope and Popery, it being but the recovery, by degrees, of the Kingdom of Christ, out of the hands of Antichrist. Fifthly and lastly, He shews this Opinion of the *Witnesses rising* at the Reformation, may free Peoples Minds from their falsly conceived Fears, of the *Witnesses being yet to be slain*, and their Bodies to lye *three years and an half dead*, and then presently to rise again; and that there will ensue such glorious Times, as none can easily imagine. But (says he) let us bewail our Unthankfulness to God, that we have not sufficiently valued nor esteemed this wonderful *Reformation*, which He so wonderfully brought about by *Luther*, and some other Faithful Servants of His, who declared, *That a true and living Faith in the Blood of Christ, for the Remission of Sins, does alone justifie us before God.* Thus these *Mournful Witnesses* in Sackcloth, that lay dead in a *Political Sense*, in the Streets of the Mystical *Prophet-murdering Jerusalem* (the same with *Babylon* or *Egypt*, which signifie the large Jurisdiction of the Pope of *Rome*) at the *Reformation*, had a *reviving into a Political Power again*, and *ascended*, in several Kingdoms, to the highest Honours, Dignities, and Employments in Church and State. And this must needs be the *rising of the Witnesses*, they being of the same Mind, Principles and Profession, with those that were so grievously Persecuted before, and kept out of all Power; nay, Murdered and Massacred, God knows, how many thousands of them.

Mr. *Durham* reckons the beginning of the *forty two months* at the Year 300 or thereabours, and thinks that this must be acquiesced in for *timeing* the *Churches Flight into the Wilderness*, and *Antichrist's underhand working*. And he reckons the *end*

of the *forty two months* to fall out *Anno* 1559. or thereabouts, in which Year, by publick Authority in a *Diet* of the Empire held at *Auburg*,(a) the *Liberty* of the *Reformed Religion* was established, and the *Free Profession* thereof enacted, without any Prejudice to Mens Estates or Civil Priviledges. Whereas *before this time* there was no publick Authority allowing the Profession of the true Religion, but such a Profession was held a Crime. Before this the Commissioners of the Protestant Princes were not admitted to the Council of the *Imperial Chamber*, which after this Pacification, concluded by *Ferdinand*, was yielded unto: Besides about this time the *Protestant Religion* was again established in *England*, by Queen *Elizabeth's* coming to the Crown *Anno* 1558. It was also revived in *Scotland* the Year before, as it was in *France* at the Entry of *Charles* the Ninth's Reign, *Anno* 1560. Thus Mr. *Durham*, p. 497. But some will object, that this reckoning seems to begin the Kingdom of Antichrist too soon, even while the *Church* enjoyed great outward Liberty, and much Purity also, and therefore it cannot be said, that *She was trod upon*, or *did flee into the Wilderness*, while she continued in so good a Condition. For answer to that, we must know, that in the Scripture, *Periods* of time are counted from the *main part* of them. As when it is said to *Abraham*, Gen. 15. 13. *Thy Children shall be Strangers in a Land that is not theirs, and shall be afflicted four hundred years.* Which place being compared with other Scriptures, it appears that the Continuance of the Children of *Israel* in *Egypt* was not so long; neither while *Joseph* lived were they afflicted at all, but well treated. So it is often the manner of reckoning, used especially in this Book, to reckon a whole

Period

(a) Or *Passaw*, as some think he meant.

Period of the *Churches State*, from what is moſt *predominant* and *remarkable* in it. Under the *Vials*, *Chriſt* and his *Saints* are ſaid to *Reign*, though *Antichriſt's* Kingdom will continue in ſome meaſure in the World, but it is called the *time* of *Chriſt's reigning*, and of *Antichriſt's* down coming, becauſe from the beginning of *that Period*, things tended to *that Scope*. So here the *firſt ſix Trumpets* being accounted *one Interval*, and *Antichriſt's Tyranny* being the moſt *remarkable thing* under them, and *He* being long working *under ground* before he came to an *heighth*, even from the Churches *firſt outward Peace*, if not before, we conceive (upon theſe grounds) it is not *unſuitable* to *Scripture* nor *this Book*, to reckon *Antichriſt's riſe* from the beginning of that *Interval*, wherein he both *riſes*, comes to his *heighth*, and *reigns*; and this was during *the ſix firſt Trumpets*. Dr. *More* ſays, I doubt not but *this Viſion* of the *Reſurrection* of the *Witneſſes* was a *Prediction* of our *Reformation*, which therefore, ſaith he, (obſerve his Inference) ſhould make our *Reformation* the more *Sacred*, and *awe Men* off from either violently tearing it in pieces, or more *biddenly* or *obliquely* corrupting it, *by foiſting in any old out-caſt Ware, and Ceremonies diſallowed and rejected by our pious and judicious Reformers*, ſee *Myſt. Iniq.* p. 477. *Upon the whole* we may comfortably conclude, that whatever *ground* Antichriſt on the one hand may ſeem to have *gained* of late in any place, yet that He is certainly in a *deep Conſumption*, (*yea*, and *far gone* in it too) and though he may have ſome *Lucida Intervalla*, and *breathing Fits* now and then, yet that he will *languiſh more* and *more* till he draw his laſt; and whatever *Clouds*, on the other hand, may overſpread the Church of Chriſt in *any place*, it will not be long e'er they will va-

niſh, and that *Affairs* are indeed moving *forwards* (though to us poſſibly they may ſometimes ſeem to go *backward*) towards the Churches *higheſt outward Proſperity*, and *moſt flouriſhing Condition* that ſhe ſhall ever arrive at on this ſide Heaven, which is to be *under the bleſſed Millennium*, or thouſand Years, which began probably with the *Reſurrection* of the *Witneſſes* at the *Reformation*, and is further proved in the Notes on Chap. 20. v. 4.

V. 15. *And the ſeventh Angel ſounded,*] This was foretold Chap. 10. 7. Now the *Sum* and *Scope* of theſe following Verſes, is by way of *Anticipation*, to give a ſhort view of things (which the *Vials* expreſs more fully) from *Antichriſt's begun ruin* to his *final Deſtruction*. And this is brought in here for the *Confirmation* and Conſolation of God's People, that before the *Apoſtle* inſiſts on the *particular Explicatory Propheſies* of the *Churches trials* by the *Beaſt* in the following Chapters, they may have *an hint* here of the *happy Iſſue* of theſe trials. For the better underſtanding whereof, obſerve that this *ſeventh Trumpet* (or *third Wo*) immediately ſucceeds unto the *ſecond Wo*. Now the *ſecond Wo* having its *end* at the *Earthquakes* ſhaking ſome of the *Romiſh Dominions*, at the *riſe* of the *Witneſſes*, this *third Wo* comes quickly upon the back of that (ſee v. 13, 14.) and ſo muſt *contemporate* with the *breaking forth* of the Reformation, and its Eſtabliſhment in the Empire. The *ſeventh Trumpet* therefore begins at the *beginning* of Antichriſt's *Ruin*, eſpecially conſidering that by *this Trumpet* comes the News of the *Kingdoms of the Earth their becoming the Lords. And there were great Voices in Heaven.*] The Apoſtle in this Viſion heard great Acclamations and Shoutings in Heaven for the *Victory* that *Chriſt* and *his Goſpel* had got over the *Beaſt*. *Saying, the Kingdoms*

of

of this World,] that is, Several Kingdoms, or the Bodies of Kingdoms and Nations, are now brought in to acknowledge *Christ* for their *Sovereign* and Law-giver, (see Chap. 15. 4.) who did not *so* before. *Are become the Kingdoms of our Lord and his Christ.*] that is, Have renounced *Popery*, and received the *Reformation*; and whereas formerly they owned *another Master*, viz. *Antichrist*, now they do especially own and acknowledge *Christ*, by professing to believe in him, and becoming a pure Church to him. There was *no such Song* in the *sixth Seal*, when *Constantine* put down *Heathen Idolatry*, because the *Church* was (for a great part of it) to be *polluted*, and the remaining and purest part of it to be persecuted for a long time after by the *Roman Antichrist*. *And he shall reign for ever and ever.*] see *Dan.* 2. 44. Even under Antichrist's heighth and Tyranny *Christ* had a Kingdom, but he will have a *more visible Kingdom* in the World, (such as he seemed not to have immediately before this,) and which shall continue without such an *Eclipse* by Antichrist or any other, as it suffered before. A great part of the World casting off the *Papacy* (the *new Gentilism*) together with all their abominable Idolatries and Superstitions will embrace the Truth of the Gospel.

V. 16. *And the four and twenty Elders,*] *Representing* the multitude of *Believers* of a *private Capacity* (see Notes on Chap. 4. 4.) *Which sat before God on their Seats, fell upon their Faces and worshipped God.*] viz. For this Victory of Christ over Antichrist, and for thus promoting His Kingdom. And certainly if there be *Joy in Heaven* upon the *Conversion* of *one Sinner*, Luke 15. 7. we must needs imagine a much *greater Joy* upon the Conversion of Nations and Kingdoms unto Christ. And they

could not but rejoyce, for the eſtabliſhing the publick Exerciſe of Religion in its Purity, which was never to be driven into corners again, as it was twice before by *Pagans*, and *Pagano-chriſtians*.

V. 17. *Saying, we give thee thanks, O Lord God Almighty,*] viz. For this *begun overthrow* of Antichriſt, which we doubt not but will go on; for nothing is too hard for thee. *Which art, and waſt, and art to come,*] that is, Still *as able* to help thy Church as ever, ſee Notes on Chap. 1. 4. *Becauſe thou haſt taken to thee thy great power, and haſt reigned.*] As if they ſhould have ſaid, In the time of Antichriſt's full domineering, under the *former Trumpets*, thy *power* ſeemed to have been laid aſide, becauſe the Church was under Perſecution, and thou ſeemedſt not then to *reign*, having thy Power obſcured by that Tyranny, but now thou ſheweſt thy ſelf to be King of all the World.

V. 18. *And the Nations (viz.* that followed the Beaſt) *were angry,*] Formerly they perſecuted, now they *fret* being overcome. *And thy wrath is come,*] viz. The *Time* to *execute* thy Wrath on *Idolaters*, and ſuch as repented not in time of thy Forbearance. *And the time of the Dead,*] that is, Appointed by thee for the raiſing thoſe that were *Politically* dead, and were in a low and weak Condition, and accounted by the Men of the World *as dead*; or, *the time of the dead*; that is, of thoſe that have been ſlain (ſ) by Antichriſtian Tyranny and Perſecution, *their time is come, That they ſhould be judged,*] that is, *Avenged*, ſee Chap. 6. 10. *And that thou ſhouldeſt give reward,*] viz.

(ſ) Theſe are the ſame who are ſaid to have been beheaded, Chap. 20. 4.

To

To thoſe who have ſuffered hard things for thee, and recompenſe their former Sufferings and Afflictions. Particularly *unto thy Servants the Prophets,*] *They* are firſt named, becauſe as their *Work* and *Suffering* was *greater* than that of others, ſo alſo is their *reward*. *And to the Saints, and them that fear thy Name,*] that is, To all other true Believers of a more private Capacity, *Small and Great*. None who ſincerely endeavour to *keep their Garments clean*, how mean or obſcure ſo ever they are in the World, ſhall miſs of Recompenſe when God's time of *rewarding* is come. *And ſhouldeſt deſtroy them that deſtroy the Earth.*] viz. Thoſe Bloody Antichriſtian Perſecutors (ſee Chap. 18. 19.) who deſtroy the Inhabitants of the Earth by Perſecutions, Maſſacrees, Falſe Doctrine, and Evil Example.

V. 19. *And the Temple of God was opened in Heaven,*] that is, There was a Repreſentation in Heaven, of the Temple of *Jeruſalem* opened. It was many times ſhut in the time of *wicked* and *Idolatrous Princes*, and the *Ark* not ſeen, as in the days of *Ahaz*. But in the days of *Hezekiah*, the *firſt ſtep* of Reformation was the opening thereof, 2 *Chron.* 29. 3. *He* and *Joſiah* opened the *Temple*, and reſtored the true Worſhip of God. So during Antichriſt's *reign* the *true worſhip* of God was *ſuppreſſed*, but it ſhould now be reſtored. *And there was ſeen in his Temple the Ark of his Teſtament,*] In the Temple of old the *Ark* was the *great Symbol* of God's Preſence; Thence God is ſaid to *dwell between the Cherubims*. In the *Ark* were the *two Tables of the Law*, whereby God *teſtified* his *Will to the Jews*. So as hereby ſeems to be intimated, that there ſhould be a more *pure, free*, and *ordinary expounding* of the *Law* of God, upon the downfall of Antichriſt, than was before, or a more than

ordinary Preſence of God with his Church, in that more Pure and Reformed State thereof. *And there were Lightnings, and Voices, and Thundrings, and an Earthquake, and great Hail,*] Such a Work of Providence not being like to be effected without the *ſhaking* of Antichriſt. We take this as a general hint of what ſhould be done by the *Vials.*

CHAP. XII.

THE *Apoſtle* being all this while *in Heaven*, that is, that *Viſionary Heaven*, which was the *Stage* (as it were) whereon *theſe things* did appear, (ſee Chap. 4. 3.)

V. 1. He ſaw in a Viſion *A great Wonder*, or very remarkable thing, *viz. a Woman* (repreſenting the *Primitive Apoſtolical Church*) *cloathed with the Sun,*] that is, with the *Righteouſneſs* of Chriſt put on by *Faith*, and environed with the *pure Light* of the Goſpel. *And the Moon under Her Feet,*] that is, Contemning and deſpiſing the World and worldly Vanities, which by reaſon of their *Mutability*, may be compared to the *Moon*. *And upon her Head a Crown of twelve Stars.*] It being her *Glory* and *Crown*, that ſhe ſtuck faſt to the *Doctrine* of the *Twelve Apoſtles*, and that her *Miniſters* accordingly propagated it.

V. 2. *And ſhe being with child, cried,*] that is, Being poſſeſſed with an earneſt deſire to propagate the *Chriſtian Religion*, and true Holineſs in the World, ſhe *earneſtly cried* to God to aſſiſt her therein. *And travelled in Birth,*] that is, Strove to accompliſh *this her deſign. Being pained to be delivered,*] that is, Very *ſolicitous* to ſee the Succeſs of

of her Endeavours in the *Hearts* and *Lives* of Men.

V. 3. *And there appeared another Wonder in Heaven,*] viz. another very remarkable thing. *Behold a great red Dragon,*] viz. the *Perſecuting Pagan Roman Empire,* acted by the *Devil* in this work, who is Bloody and Cruel. *Having ſeven Heads,*] that is, *Seven Forms* of *Soveraign Government* ſucceeding one to another; and thoſe were 1. Kings, 2. Conſuls, 3. *Tribunes,* 4. *Decemviri,* 5. *Dictators,* 6. Pagan *Cæſars* (the *Chriſtian Cæſars* were no Head of the *Beaſt*) and 7. the Pope. This *King* or Supream Governour, is indeed the Eighth, but He is or belongs to *one of the Seven,* viz. the *Pagan Cæſars,* the *Chriſtian Cæſars* being indeed Kings, but not an *Head of the Beaſt. And ten Horns,*] that is, Having under it *ten Provinces* which were then *Members of it,* and were indeed the *ſtrength of it* (as *Horns* are of Beaſts) and thereby it puſhed and gored the Church. *And ſeven Crowns upon his Heads.*] that is, Emblems of Soveraignty and Supream Power. The Term *Kings,* in Scripture, ſignifies *Rulers,* whither the Government was in *ſingle Perſons,* or more, as *Deut.* 33. 5. *Rev.* 17. 10.

V. 4. *And his tail,*] that is, *His Followers,* viz. *Civil* and *Military Officers,* and ſuch as were employed by him, and followed him. *Drew a third part of the Stars of Heaven, and caſt them down to the (t) Earth,*] that is, Turned out of their *places* and *Stations,* a conſiderable number of the Faithful Miniſters of the Chriſtian Church, and of the Profeſſors of Chriſtianity. *And the Dragon ſtood before the Woman that was ready to be delivered.*] that is, While the Church was endeavouring to pro-

(t) An Alluſion to Dan. 8. 10.

pagate

pagate the Christian Religion, and make *Converts* to Christ, the *Dragon* watched (*u*) her Converts intending to devour them.

V. 5. *And she brought forth a Man-child, who was to rule all Nations with a Rod of Iron*] that is, She brought forth *Christ Mystical*, or a *multitude of Christian People*, (viz. Such as keep God's Testimony, *v.* 17.) who at last came to be of *great power* in the Empire, *viz.* when *Constantine* was made Emperor, and Christianity was established by *Law*. Then the *Christians ruled* the wicked *persecuting Pagans* with such Severity as they deserved, see *Psal.* 2. 9. *Rev.* 2. 27. Thus as the *Jews* multiplied, (do *Pharoah* what he could to prevent it,) so the *Church* brought forth *many Christian People*, and among the rest *Constantine* the Great, who was to *rule these Heathen Nations* with *a rod of Iron*, and with such Severity as was *requisite*. *And her Child was caught up to God, and to his Throne,*] that is, *Constantine* being advanced to the *Imperial Dignity*, and the Christian Religion *authoritatively* established, (which it was never before) the *Christians* were the only Men that were *countenanced* and *advanced*; so that *their Condition* was now so *altered*, that it was like a *Heaven* in comparison of what it was before; but *this Condition lasted not long*, as we shall see presently.

V. 6. *And the Woman fled in the Wilderness,*] that is, Though the *Church* was now in so flourishing a Condition, being delivered from her former Trials, yet this Happiness lasted not long, For her Pro-

(*u*) As *Pharoah* (*Exod.* 1. 15, 16. *Psal.* 74. 13, 14.) is called a *Dragon*, and watched upon God's ancient Church to destroy it; so the Pagan Emperors did upon the *Christian Church*; so *Herod* watched to destroy *Christ* so soon as born, Matt. 2. 7, 8.

sperity

ſperity being abuſed to Pride, ſhe was ſoon over-run with *Antichriſtian Corruptions*, and was mixt with thoſe that under a *Chriſtian Profeſſion*, did *Paganize* in their Superſtitious and Idolatrous Worſhip; ſo that inſtead of *Paganiſh Perſecutions* (which ſhe had met with before) ſhe now met with *Antichriſtian*; during which time ſhe was fain *to fly into the Wilderneſs* (the *ſincerely Faithful*, every one ſhifting for themſelves as well as they could) *where ſhe had a place prepared of God, that they* (viz. the Witneſſes) *ſhould feed her*,] with *wholſome uncorrupted Doctrine* for the ſpace of *a thouſand two hundred and threeſcore days*; that is, a thouſand two hundred and threeſcore (*w*) years, viz. *juſt ſo long* as the *Prophets propheſied in Sackcloth*, ſee Chap. 11. 3. The *Apoſtle* having thus, *in the general*, deſcribed the Condition of the *Church* at this time, he now returns more fully to *explicate that War* which *the Primitive Church*, and *her Children*, ſhould have with the *Dragon*, and how the Church ſhould be victorious in the end.

V. 7. *And there was War in Heaven*,] meaning *great Perſecutions* in the *Primitive Church* by the *Pagan Emperors*, from the year 64 to 310. The two Parties in this Conflict were the *Pagan Emperors* and their Officers, and *Michael and his Angels*] By *Michael* ſome underſtand a *principal Angel* called the *Arch-Angel*, Jude v. 9. and one of the chiefeſt Princes, *Dan.* 10. 3. Others by *Michael* underſtand *Chriſt* himſelf, who exerciſeth his Power by *Angels*, who have a Miniſtration about the Church. *Michael and his Angels fought againſt the Dragon*,] that is, *Michael* fought by the clear and

(*w*) A Day being put for a Year. See Notes on v. 3. of Chap. 11.

power-

powerful Preaching of the Goſpel (that *two-edged Sword* going out of his Mouth) whereby *Satan's* Kingdom was exceedingly weakened. *Good Angels* fought (ſaith Mr. *Mede*) by ſtrengthning the *Holy Martyrs* and *Confeſſors* of Chriſt againſt the Threatnings of Tyrants, and the Violence of Torments, and mitigating their Pains and their Agonies; Alſo by weakning the Courage of Adverſaries. And the Primitive Chriſtians fought by publick Apologies and Defences written on the behalf of *Chriſtianity* and *Chriſtians*, whereby the Enmity of many Emperors, and the Heat of Perſecutions, was ſomewhat abated. (2) They fought alſo by chearful and patient Suffering, v. 11. whereby Lookers on were much affected. (3) By their earneſt Prayers to God. (4) By their Holy Converſation, whereby their Enemies were often convinced of their Innocency. Thus *Michael* and his Angels fought againſt the Dragon and his Angels. And

V. 8. *The Dragon and his Angels prevailed not,*] The *Dragon* (viz. the Devil) acting in the Perſecuting Powers of the Roman Empire, prevailed not againſt the Church of Chriſt. The Dragons Angels are not only evil Spirits, but wicked Men, who are active for him, and theſe are afterwards ſaid with *him to be caſt out*, viz. out of Authority and Reſpect. But how did theſe fight againſt the Church? Several ways, (1) By wicked Edicts, condemning Chriſtianity. (2) By violent purſuing *them* that profeſſed it with all ſorts of Tortures, Spoiling and Baniſhing them, and leaving them Obnoxious to all ſorts of Injuries. (3) By wicked Calumnies, Lies, Aſperſions made and put upon Chriſtians, and on their Religion and Aſſemblies. All theſe ways they fought but *prevailed*

vailed not,] (x) They were so far from prevailing that they lost ground continually, the Christians overcame them by their Faith and Patience. *Neither was their place found any more in Heaven,*] that is, *Paganism* found no more place in those Territories where the Church was, and *Pagan Rulers* lost all Authority and Power there, so that they could not Tyrannize as before they had done; and *Idol Temples* were destroyed and defaced, where before the *Devil* was solemnly worshipped. This was fulfilled in the Time of *Constantine* the Great, who altered the face of the *Roman Empire*, and more eminently in the time of *Theodosius* about the Year 380.

V. 9. *And the great Dragon, that old Serpent,*] so stiled with reference to his seducing *Eve* under that shape, and from his Subtilty and Malignity against Man, called the *Devil*, and *Satan*, that is, the *great Slanderer*, and *Reproacher*, and Opposer of the Kingdom of Christ in all Ages; *who deceiveth the whole World,*] viz, as far as he can, and seduceth them into Errors and False and Idolatrous Worship; *was cast out into the Earth, and his Angels were cast out with him,*] that is, He was deposed from being worshipped as a God, and his Power of Tyrannizing over the Church (by the Heathen Roman Magistrates in whom he acted) was taken away, and the Instruments he used were put out of Power, viz. *Idolatrous Priests*, and *cruel Heathen Persecutors*, and he was confined to other parts of the World, to exercise his Dominion there. The Sum is, *John* being in his Trance, thought he saw

(x) *Constantine* pictured over the Gate of his Palace, *a Dragon pierced through with a Dart, lying under his and his Soldiers feet.*

a

a great red Dragon, which he judged to be the *Devil*, and *Christ* and *the good Angels* fighting with, and overcoming him; and he saw the *Devil*, and those *evil Angels* that assisted him, thrown down to the ground, and this occasioned a great deal of Glory to be given to God by the Praises of his People, expressed in the three next Verses.

V. 10. *And I heard a loud voice saying in Heaven,*] *John* undoubtedly heard this Voice in that *visional Heaven* where he was in a *Trance*, but it was Prophetical of the great Joy that should be in the Church upon *Constantine's* Advancement to the Throne, and casting out Paganish Idolatries and Superstitions. *Now is come Salvation,*] that is, Deliverance from Persecutors. *And Strength,*] viz. God hath now manifested himself to be *strong* in the behalf of his People, and Mighty. *And the Kingdom of our God,*] viz. is now manifested, and He is plainly declared to *be King of Kings (who ruleth over all the Earth,) And the power of his Christ,*] Is also plainly manifested. *For the accuser of our Brethren,*] viz. the *Devil*, is *cast down,*] that is, *overcome*, and put from that Authority and Dominion which he had formerly in the Empire. This is he, who *accused them before God day and night,*] that is, *continually before God*, (see *Job* 1. 9. & 2. 5.) and likewise by *his Instruments before men*, viz. before the Emperor and Civil Magistrates; as particularly because the Christians in those dangerous Times met in the night for Religious Worship, the Heathens accused them as if it was to practice all manner of Villany.

V. 11. *And they overcame him,*] not by their own Strength, but *By the Blood of the Lamb,*] viz. by Faith in Christ's Blood. *And by the word of their Testimony,*] viz. By their Preaching, and Profession,

ſeſſion, and Confeſſion of the Truth (ſee Chap. 6. 9.) which in their Hearts they believed. *And they loved not their lives to the Death,*] that is, They loved them not ſo much, but that they were willing to expoſe them to Death, rather than deſert their Holy Profeſſion, and the cauſe of Chriſt: Hereupon he calls on *Saints* and *Angels* to rejoyce.

V. 12. *Wherefore rejoyce ye Heavens, and ye that dwell in them,*] viz. *ye Holy Angels,* and *Holy Martyrs.* But *Wo to the Inhabitants of the Earth, and of the Sea,*] that is, To Earthly, Carnal, Senſual Men (who are Enemies to the Church) whither they inhabit the Continent, or any Iſland in the Sea. *For the Devil is come down to you, having great Wrath,*] that is, He will ſtickle to do as much Miſchief as he can among you, while he may. *Having great Wrath,*] viz. becauſe he hath loſt that Power which he formerly exerciſed againſt the Church. And *becauſe he knows he hath but a ſhort time.*] He ſees that his Kingdom in the World (wherein for a long time he had tyrannized) was begun to fall, and would *more* and *more*; ſo that he had but a little time to execute his Malice in, before he be confined to the Bottomleſs Pit.

V. 13. *And when the Dragon ſaw that he was caſt unto the Earth,*] This latter part of the Chapter contains a new trial of the Church, when her Suffering under the *Heathenish Perſecution* was over. Therefore here is ſhewn an intervening Exerciſe, whereby the Devil aſſayed to corrupt the Church, and to make way for the *Beaſts* Advancement. *He perſecuted the Woman which brought forth the Man-child.*] viz. By ſending forth corrupt Teachers, who broached and ſpread dangerous Errors and Hereſies in the Church.

V. 14.

V. 14. *And to the Woman were given two wings of a great Eagle,*] An Alluſion to *Exod.* 19. 4. ſignifying how wonderfully God preſerved her, and carried her through this Storm. *That ſhe might flee into the Wilderneſs,*] This Flight is not different from *that* mentioned V. 6. but the *ſame*, only there ſet down more briefly, but here more particularly and fully. The Church is ſaid to *flee into the Wilderneſs*, not that ſhe *changed her place*, but becauſe ſhe was obſcured, and could not ſhew her ſelf as before; For the *ſealed ones* continue with the reſt, where that Storm is, but are preſerved from the hurt of it (ſee Chap. 9. 4.) not by flying from one place to another, but by God's Protection of them. The true Church doth not appear as formerly, yet the Members thereof continue viſible, and the true Worſhippers keep themſelves (as to their Worſhip) very ſecret. Here flying therefore into the *Wilderneſs* implies, that ſhe was obſcured, and as it were, removed into ſome remote Deſert, where ſhe was ſafe. *Into her place,*] called *her place*, becauſe prepared of God for her, ſee V. 6. intimating God's Special Providence in preſerving of her. *Where ſhe is nouriſhed,*] that is, Hath Spiritual Food provided for her by God, who continues Faithful Miniſters with her, who ſhall be for Number and Qualifications fitted for the feeding of her. *For a time, and times, and half a* (y) *time,*] This *time* is here repeated again, to ſhew that it is the ſame with that V. 6. and contemporary with thoſe times, and of the ſame Extent mentioned Chap. 11. and Chap. 13. Theſe Numbers ſeem to allude to *Daniel* Chap. 7. 25. where the *little Horns* Tyranny over

(y) As many years as there are days in three years and a half, which are a thouſand two hundred and threeſcore. See v. 6.

the

the Saints is expressed almost in the same terms, viz. a *time* (one year) *times* (two years) and *the dividing of a time* (which is here called half a time) to make it agreeable with the *forty two months*, or *three years and a half*, mentioned Chap. 11. In Sum, It is to shew, that while *the Prophets prophesie in Sackcloth*, and *Antichrist possesses the outward Court*, The *true Church* is to be in the *Wilderness*. *From the face of the Serpent*,] viz. That *she may be preserved from the mischievous Crafts* of the *Serpent*, as if she had been conveyed out of sight: The Title seems changed here from *Dragon* to *Serpent*, because the *Devil* not being able to execute his Malice longer as a *Dragon* (by the cruel open Power of the Heathen Emperor and Magistrates) went to work another way, and dealt not so much by force now, as by Subtilty and Fraud, corrupting the Judgments of several Persons, who out of the abundance of Error in their Hearts, preached corrupt Doctrine; such were the Followers of *Arrius*, *Nestorius*, *Eutyches*, *Pelagius*, as we shall shew presently.

V. 15. *And the Serpent cast out of his mouth water*,] This shews the original of all Errors to be from the Devil, the Father of Lies. *As a Flood after the Woman*,] that is, *Pestilent corrupt Doctrines* which prevailed in these times, especially *Arrianism*, and the Off-spring thereof, which (as Mr. *Mede* says) corrupted a great part of the Church, and *overflowed the* (z) *World*. *That he might cause her*

(z) Let any Man read the History of the Fifth Age, he will see reason to adore the Providence of God, that the *Roman Emperors*, who had but newly given their Names to Christ, and had not yet fully settled Christianity, had not cast away the Faith, being offended at such Horrible Discords in Opinions, and such Mortal Hatred between Parties that called themselves *Christians*. 'Tis a wonder they did not turn *Pagans*, and add their Force to the Malice of these Pretended Christians, against the Sincere Part of the Church.

to be carried away of the Flood.] that is, Overflowed with Error, and involved in thoſe Abominations, on purpoſe to ruin her.

V. 16. *And the Earth helped the Woman,*] that is, The *Kings* and *Rulers of the Earth*, by calling of *Councils* and *Synods* (which condemned thoſe Errors and Hereſies) *helped the Woman. And the Earth opened her mouth,*] that is, As the Earth (by opening, as it were, her mouth) ſwallows up Floods; ſo the *Magiſtrates* and *Rulers*, by the *Determinations* of *Synods* and *Councils* called by them, were a great means of ſwallowing up ſeveral dangerous *Errors*, and preſerving the *Truth*. *Which the Dragon caſt out of his mouth.*] The Devil raiſed four abominable Errors preſently after the Church had obtained Peace, and there was a great Concurrence of many Faithful Magiſtrates and Miniſters, in Confuting, Cenſuring and Condemning the ſame: (1) That of *Arrius* (which denied the *Deity* of Chriſt) was condemned by the Council of *Nice*, held by the Countenance of *Conſtantine* the Great. (2) That of *Macedonius* (who denied the Perſonality of the Holy Ghoſt) was condemned by the Council convocated at *Conſtantinople* by *Theodoſius* the Firſt. (3) That of *Neſtorius* (who aſſerted Chriſt had two Perſons as well as two Natures) was condemned by the Council at *Epheſus* under *Theodoſius* the Second. (4) That of *Eutyches* (who confounded Chriſt's Natures, making him to have but *One Nature*, as well as but one Perſon.) This was condemned by the Council of *Chalcedon* under *Martianus*: So that theſe four General Councils did very much to the maintaining and preſerving the *Truth*.

V. 17. *And the Dragon was Wrath with the Woman,*] viz. Becauſe ſhe was extraordinarily helped, and

and his Designs so wonderfully disappointed, both the *latter* as well as the *former*. *And went to make War against the Remnant of her Seed,*] that is, When he saw he could not ruin the whole Church, he resolves to set upon some particular Members of it, *viz.* Such as kept themselves freest from the *Errors* and *Corruptions* of those times, and were the Sincerest part of Christians. Such were those *who kept the Commandments of God.*] In opposition to the *Antichristian Church*, who followed the *Traditions* and *Commandments* of Men. *And had the Testimony of Jesus Christ.*] that is, Kept close to the *Doctrine of Faith*, testifying that *Jesus Christ* is the *only Saviour* of the World, and that all that expect to be Saved, must be Saved by *relying on his Merits*, and not on *their own*. Hence we may see that *Antichrist's* Rage was not so much against *Christians in general*, as the *Pagans* was, but only against such *Christians* as he could not bring over to him, and make them comply with his Corruptions in *Doctrine* and *Worship*.

CHAP. XIII.

IN this Chapter there are two Visions, *viz.* Of *two Beasts*; the first reaches from V. 1. to 11. the other from V. 11. to the end. *(a)*

The place of *John's* present Residence was *Patmos*, where, in a Vision, he thought he was on

(a) Hoc Caput est *Crux* Interpretum ad divinandum quid sibi *Hæ Bestiæ* velint. *Pareus*, *Bullingerus*, *Osiander*, *Gerardus* primam Bestiam designare volunt *Imperium Romanum vetus* cum suâ *Idolomaniâ*, & *sævitiâ* erga Christianos.

the *Sea-ſhore*, and ſaw a *Beaſt* riſe up out of the Sea. It is uſual in the *Prophets* (eſpecially *Daniel*) to ſet out *Temporal Monarchies* (oppreſſing the Church) by *great Beaſts* (ſee *Daniel* Chap. 7. & 8.) which repreſent not *Individual Perſons*, but a *Succeſſion* of the ſame Rank upon the Throne. And this *Propheſie* has many things in it, not unlike the Propheſies in *Daniel*. The firſt *Beaſt* the Apoſtle *John* here ſaw, was a *ten-horn'd-crowned Beaſt*, by which ſeems to be meant, the *Civil State*, or *Imperatorial Pagan Power* of the *Roman Empire*, now broken or divided into ten Perſecuting Kingdoms. This *Beaſt* ſeems to differ from the other mentioned V. 11. in many Particulars, For firſt *This* ariſes out of the Sea, the *Other* out of the Earth; this hath *ten crowned Horns*, the other hath only *Two*. The *ſecond Beaſt* is ſaid to exerciſe all the Power of the *firſt Beaſt before him*, that is, not *ſecretly* but *openly*. Therefore *He* muſt be up, before the *firſt* is down. And ſo it cannot be only a double Power of the firſt Beaſt, but they muſt be different and diſtinct Beaſts one from the other. But to come to the Chapter.

V. 1. *I ſaw a Beaſt riſe up out of the Sea*,] that is, Riſing up out of the Commotions of the People; *Having ſeven Heads*,] The *ſeven Heads* ſignifie the ſeven ſorts of Rulers that were to govern in the Roman State, not all together, but ſucceſſively. And theſe were 1. *Kings*; 2. *Conſuls*, 3. *Tribunes*, 4. *Decemviri*, 5. *Dictators*, 6. *Heathen Emperors*, (*b*) who were

(*b*) To whom ſucceeded Chriſtian Emperors, but they were no Head of the Beaſt. It was indeed the ſame Form of Government under Pagan and Chriſtian Emperors, but the Qualifications and Actions of the Government were very different. And therefore if the Chriſtian Emperors may in a ſenſe be deem'd a ſeventh Head, or ſort of Government, then the ſecond Beaſt or Pope, when he came, may be reckon'd the Eighth.

then

then in being in St. *John's* time, but the seventh was not then come. *And ten Horns,*] that is, *Ten Kingdoms* or Sovereignties, which arose out of the Division of the Empire. So that the Complex Body of these *ten Horns*, as *Headed* by the *Emperors*, and comprizing the Roman Provinces, *East* and *West*, make this *first Beast*. The first rising of the *ten-horn'd Beast*, (some conceive) was about the time of *Valens*, others make it later. This Beast hath Crowns (which are Emblems of Sovereignty) upon his *Horns*, but they were not all crowned or rose (*c*) together. *And upon his Heads the name of* (d) *Blasphemy,*] that is, These *Heads* or Governments were Maintainers of *Idolatry*, which is usually in Scripture expressed by *Blasphemy*, see *Ezek.* 20. 27, 28. *Isa.* 65. 7.

V. 2. *And the Beast which I saw was like unto a Leopard,*] viz. For his Fierceness and Cruelty, and also his Subtilty, see *Jer.* 5. 6. *Hosea* 13. 7. And possibly because he was spotted with various sorts of Idolatry. *And his feet were as the feet of a Bear,*] Notifying his Cruelty joyned with Force and Strength. Herein he resembled the *Persian Monarchy*, *Dan.* 7. 5. *And his mouth as the mouth of a*

(*c*) See Mr. *Lee's* Book called *Antichristi Excidium*, wherein he proves the rising of the Kingdom of the *Almans*, *Anno* 356. the *Ostrogoths*, *Anno* 377. the *Visogoths*, *Anno* 378. the *Huns*, *Anno* 378. and so of others, even of ten before *Anno* 410. And as the *Dragon* (that is, the Roman Pagan Persecuting Empire) is said to have seven Heads, *Rev.* 12. 3. though the seventh Head, viz. of *Popes*, was not then up; so may this Beast be called a *ten-horned crowned Beast*, though all the ten were not yet up or crowned, yet there were to be so many, and so probably they were at last.

(*d*) *Blasphemia est super capitibus Bestiæ; Hanc in fronte gerit, non apertâ professione, sed opere ipso, quia doctrinas, religiones, & cultus Blasphemos invehit & tuebitur.*

Lion,] that is, Cruel and Ravenous. Herein he resembled the *Babylonian*, *Dan.* 7. 4. *And the Dragon gave him his Power, his Seat* or Throne, *and great Authority.*] By *Dragon* some here understand the *Devil*, and that *He* (by God's Permission) gave unto *this Beast* the Imperial Power, and Imperial Seat at *Rome*, and great Authority, and his false Religion and Idolatry, see 1 *Cor.* 10. 20. For by *Dragon* the *Devil* may be understood sometimes, though most commonly in this Book the Roman Pagan Idolatrous Empire is understood thereby. And so *Beast*, absolutely taken, signifies the Roman Empire with seven Heads; but taken according to its usual Acceptation in this Prophesie, it signifies the *seventh Head* or *eighth Supreme Government*, viz. the *Papacy*.

V. 3. *And I saw one of His Heads, as it were wounded to death*,] viz. The sixth or last save one, namely, The *Pagan Emperors*: This *Head* was wounded (as it were) to death, by the coming in of the *Christian Emperors* (who were the *seventh King* or Government, but no *Head* of the *Beast*.) And this *deadly Wound* was afterwards (in a sort) *healed* by the *Succession* of the *seventh Head*, or *Antichristian* to it, though not immediately. Indeed the *latter Beast*, mentioned v. 11. is represented as receiving Power from the *first Beast* by immediate Succession, (although there were about a hundred and fifty years distance between them, as some suppose,) because it was the next immediate *Head* to it, though not the next King, who being a Christian one, is not reckoned in the Annals of the *Bestian Government*. *And all the World wondered after the Beast*.] that is, The generality of the People of the Empire admired his Pomp and Grandeur.

V. 4.

V. 4. *And they worſhipped the Dragon which gave power to the Beaſt,*] that is, They did, in effect, worſhip the Devil, who incited the Roman Princes, and Governours, to make wicked Decrees for ſetting up Idolatry in their ſeveral Provinces, ſee 1 *Cor.* 10. 20. *And they worſhipped the Beaſt,*] that is, willingly obeyed and ſubmitted to his Idolatrous Injunctions and Decrees, admiring his Power and Grandeur. *Saying, Who is like the Beaſt? Who is able to make War with him?*] that is, Reſiſt his Power or Greatneſs, or oppoſe his Edicts?

V. 5. *And there was a Mouth given unto him, ſpeaking great things, and Blaſphemies;*] that is, The Devil (who is ſaid before to have given him his Power) here is ſaid to prompt him, to ſpeak great things, and Blaſphemies, and to urge him to utter Dreadful Peremptory Injunctions for Idolatry of ſeveral ſorts, ſee *Dan.* 7. 8, 11. *And power was given unto him to continue forty and two months,*] *Forty and two months* being reſolved into *days*, (reckoning *thirty days* to every month) will make up *a thouſand two hundred and threeſcore days,* (every *Prophetical day* ſignifying *a year.*) So the *Wilderneſs-State* of the Woman is expreſſed, *Rev.* 12. 6. by *a thouſand two hundred and threeſcore days,* and v. 14. by a *time,* and *times,* and *half a time. Time* ſignifies *one* Prophetical year; *Times two* Prophetical years, and *half a time half* a Prophetical year. Take therefore *three years,* or *three twelve months,* they will come to *thirty ſix months*; and *half* a year to *ſix months,* which make *forty two months.* And in *three years* and *an half* there are *a thouſand two hundred and threeſcore days,* or Prophetical years. Concerning *theſe Prophetical Numbers,* ſee more *Rev.* Chap. 11. 2, 3. Chap. 12. 6, 14. *Dan.* 7. 25. & 12. 7. When theſe *forty two months*, or *a thouſand two*

hundred and threescore days of the Beasts *persecuting* did begin, is hard to determine, see the Notes on v. 14. of Chap. 11. Some reckon them to have begun before the Year of Christ 400, about which time either the *Pagan Emperors*, or their *Horns*, or *both* of them, did grievously persecute the *Church*, and cause her to fly into the Wilderness. And if *He* began to *decline* about 1530 or thereabouts, he may be said to have continued about *forty two months*. I say he may be reckoned to have continued so long, though possibly he hath not always *persecuted* in the like manner.

V. 6. *And he opened his mouth in Blasphemy against God, to blaspheme his name,*] that is, *His Person* by *Idolatry*, which is usually expressed in Scripture by *Blasphemy* as we said before. *And his Tabernacle,*] that is, The *Church* of God, which is the *Tabernacle* in which he (*t*) dwells. *And them that dwell in Heaven,*] that is, The *Holy Martyrs* slain for the Testimony of Jesus, whom they *blasphemed*, and spoke reproachfully of.

V. 7. *And it was given him* (viz. by God's Permission) *to make War with the Saints, and to overcome them,*] that is, To deprive them of their *Liberty*, *Estates*, and some of them of their *Lives*, see *Dan.* 7. 21, 25. But even *then* they overcame him (when they were thus used by him) by rejecting his *cursed Idolatry*, and adhering to the *Truth*, see Chap. 12. v. 11. In Chap. 17. v. 14. 'tis said, *The Horns make War with the Lamb.* So that what is done against the *Saints*, is accounted as done against *Christ* himself. *And power was given him over all Kindreds, Tongues, and Nations.*] *Few Na-*

(*t*) Some understand it of the *Body of Christ*, which is the living Tabernacle of God.

tions

tions of the Roman Empire, but were engaged in his *Idolatry*, and many *whole Nations* were carried away with it, though *not all* of every Nation.

V. 8. *And all that dwell upon the Earth shall worship him,*] that is, The *Generality* of the Roman Empire shall obey and Honour him, and be his *Slaves*, and comply with him in his Idolatry. *Whose Names are not written* (f) *in the Book of Life of the Lamb slain from the Foundation of the World.*] that is, *Those* shall not be *insnared* with his *Idolatry*, whom God hath (of his Free Grace) chosen and determined to preserve from such Pollutions and Corruptions. *They* shall be *secured* from his Infection, whilst *others* shall be *catcht* by it. *Christ* may be said to *have been slain from the Foundation of the World*, 1. In God's *Decree* and *Purpose* of giving his Son to die for us, 1 *Pet.* 1. 20. 2. In respect of the *Promise* made, Gen. 3. 15. 3. In respect of the *Types* whereby His Death was prefigured. 4. In respect of the *Efficacy* of his Sacrifice, which was effectual to all that truly believed in Him from the first Promise made of Him.

V. 9. *If any Man have an Ear,*] that is, A *Spiritual Understanding* to discern the *meaning* of what hath been said. *Let him hear.*] that is, Let him *mind* what is revealed concerning *this Beast*. And particularly, let him observe his Destiny mentioned in the next Verse.

V. 10. *He that leadeth into Captivity, shall go into Captivity, and he that killeth with the Sword, must be killed with the Sword,*] The *two great Evils* which *this Beast* will bring upon the People of God, will be *Slavery* and *Death*. And God will in his *due*

(f) By the *Book* of *Life* some understand the *Book of Redemption*, or *the Covenant of Grace*. See on v. 8. of ch. 17.

time

time arise, and avenge his own Faithful ones. And with *what measure* this Beast *meted* to others, shall be *meted* to him again, *Matt.* 7. 2. see also Chap. 19. 20, 21. 2 *Thess.* 1. 6, 7. *Here is the Patience and Faith of the Saints,*] that is, Under such Sufferings there will be great occasion for the People of God to exercise their *Faith* and *Patience.*

V. 11. *And I beheld another Beast,*] different from the former. The *former* was a *Secular* or *Political Beast*; *This* is an *Ecclesiastical: This* hath *two Horns*, that is, A *Temporal* and a *Spiritual* Power. *Coming up out of the Earth,*] His *Original* was not from God, but *from beneath*, see Chap. 11. v. 7. *And he had two Horns like a Lamb.*] that is, He desired to seem *meek* like a *Lamb*, but he *spake* as a *Dragon.* For his *Decrees* and *Injunctions*, concerning worshipping of *Saints* and *Images*, were very *Dreadful* and *Peremptory*, and his *Threatnings*, in case of Non-observance, very Terrible.

V. 12. *And he exerciseth all the Power of the first Beast before him,*] viz. By vertue of his *pretended Headship* of the Church, and his Pretence of being *Christ's Vicar*, he takes away, for the most part, *all Power* (in *Ecclesiastical* Matters) from the *Emperor*, and *other Kings* that *own Subjection to him*, and exercises it himself. And so he exerciseth the Power of the *first Beast before him*, viz. not *secretly*, but *openly* and *avowedly. And causeth the earth, and them that dwell therein,*] that is, *All* that are *subject* to the Church of *Rome*, (who are a Generation of Earthly-minded Men) *To worship the first Beast, whose deadly Wound was healed*, see v. 3.] that is, To *obey Decrees* for the establishing of *Idolatry*, as the *People* did under the *Pagan Emperors*, and under the *ten Horns.*

V. 13.

V. 13. *And he doth great Wonders,*] that is, *Seemingly great*, but indeed *Lying Wonders*, such as *False Prophets* might do, see *Deut.* 13. 1, 2. 2 *Thess.* 2. 9. These *Lying Wonders* are usually either *feigned*, or else (by God's Permission) done by *Satan*. And of *this sort* are the *Popish* (g) *Miracles*, which they *do* for the confirming *their False Doctrine* and *Power*. Herewith the *Papacy* abounds, and herein it glories. And the *two horned Beast*, and his guard of *Priests* and False Prophets, by such feigned Miracles, endeavour to confirm their False Doctrine, and usurped Power, and *these* they obtrude upon the *Ignorant* People, for *True* and *Divine* Miracles. *So that he maketh Fire come down from Heaven,*] that is, He seemeth, to the deluded Multitude, to do as *great Miracles* as *Elias* did, who brought *Fire from Heaven*, to confirm *the true Religion* which he professed, 1 *Kings* 18. 36. & 2 *Kings* 1. 10. *From Heaven,*] that is, *From on high*, as it were, *from Heaven*. Thus the *Pope* casts down *burning Firebrands* from aloft, at certain Solemn Excommunications, as Dr. *More* shews in his *Mystery of Iniquity*, p. 282. *In the sight of Men.*] that is, Publickly and openly.

V. 14. *And he deceiveth* (h) *them that dwell on the Earth, by means of those Miracles which he had power to do,*] that is, which either were done by *Magick*, and the *Devil's* help, or were but only *Counterfeit*, and done in *Appearance*, not in Reality. *In the sight of the Beast,*] that is, In the sight of the *Followers* of Him the *two-horn'd Beast*, and before

(g) *Avantinus* (lib. Annalium 485.) saith, That in the time of *Gregory* the Seventh, when Antichrist came to his *Height*, False Prophets were very frequent. And accordingly afterwards, *This very Beast* is called the *False Prophet*.

(h) This Phrase is four times used in this Chapter.

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the Eyes of the Members of the Roman Empire, before whom he made a ſhew, as if he did thoſe Miracles *really*. *Saying to them that dwell on the Earth*,] Not as if he did expreſly *declare* any ſuch thing, but his *Miracles* had (as it were) ſuch a Voice with them, as to incline and perſwade the Poor Ignorant People to be well content to promote ſuch a Deſign; and *That they ſhould make an Image to the Beaſt*,] that is, He perſwades the Inhabitants of the Empire (though now *profeſſedly Chriſtians*) to introduce ſuch a kind of *Idolatry* again, (though under pretence of *adorning Chriſtianity*) that the *former Idolatrous Pagan Beaſt* might ſeem to revive again in *this* (*i*) *Image*. The Idolatrous Worſhip, and the new-fangled Idolatrous Ceremonies of the Church of *Rome*, are (as it were) a living Image of *Old Heatheniſm*. Now this is called *an Image*, becauſe, though it was not indeed the *ſame kind* of *Idolatry* that was before, (for that was perform'd to *Heathen Deities* and *this* to *Saints* and *Angels*) yet though it be not the *ſame*, it is very *like* it, as Images uſe to be. And they are injoyn'd to make an Image *to the Beaſt*, that is, *of the Beaſt* that was (*k*) ſlain, *which had the Wound by a Sword*,] that is, By the victorious Arms of *Conſtantine* and other Chriſtian Emperors, who conquered thoſe that maintained Idolatry, and made *Laws* for the Suppreſſing of it. *And did live*.] that is, ſeem'd to *revive*, and (as it were) live *again* in this Image.

(*i*) As the *Roman Cæſars* were *Pontifices Maximi*, as well as Emperors, ſo the *Pope* claims a right to both Powers.

(*k*) See Dr. *More's* Synopſis Proph. lib. 1. c. 17. where he ſhews that the *Popiſh* is ſuch a *Chriſtianity*, as in all Points anſwers the Model of *Execrable Heatheniſm*, wherewith the Gentiles were Inamoured. He inſtances in many Particulars, which will ſhew how the *former Beaſt* was reſtored. V. 15.

V. 15. *And he had power to give Life to the Image of the Beast,*] that is, The *two-horned Beast* had power to make his *own Authority*, and *this new frame of Idolatrous Worship*, to be of such Power and Efficacy, as to be received with *great Applause*, and become as *Authoritative* as the *old Idolatry* and Government was. *That the Image of the Beast should both speak,*] that is, That the *Pope* and *his Ecclesiasticks* should be inabled to make *Idolatrous Decrees*, and *bloody Laws*, and pronounce *cruel Curses* and *Censures*; and punish such as did not acknowledge *their Power*, and pay them *Obedience*. *And cause as many as would not worship the Image of the Beast,*] that is, would not *Paganize* in *Christianity*, and acknowledge themselves the *Pope's* Vassals; *Should be killed.*] that is, Delivered over to the *Secular Powers* (that are devoted to him) to destroy them.

V. 16. *And he causeth all both small and great, rich and poor, free and bond, to receive a mark,*] that is, As *Husband-men* mark their *Cattle*, and *Merchants* their *Goods*, to make them known to be *theirs*; so *this Beast* hath a *mark* for those that are *His*. The *mark of the Beast*, an *open Profession* of *his Religion*, and of *Subjection* to him. *In their right hand, and in their foreheads.*] This intimates an *active Engagement* for him, and an *open owning* of him. (*m*)

V. 17. *And that no Man might buy or sell, save he that had the mark of the Beast,*] The *Council* of *Lateran* anathematized all, that entertained any of the

(*m*) *Subesse Romano Pontifici*, omni humanæ Creaturæ, dicimus, declaramus, definimus, & pronunciamus, esse de necessitate salutis. Pope *Boniface* VIII. To which I will oppose that of our Learned *Whitaker*, who concludes his Disputations against Antichrist thus. Igitur sequamur præeuntem Spiritum Sanctum, & liberè dicamus, defendamus, clamemus, & per eum qui vivit in æternum juremus *Pontificem Romanum esse Antichristum.*

Waldenses,

Waldenses, or *traded* with them. There was also a *Canon* in a *Synod* in *France*, that forbad any Commerce with *Hereticks*, in Buying or (*u*) Selling. *Or the Name of the Beast.*] As Children carry their *Father's* Name, so the *Vassals* of the *Pope* do *His*. He is called *Papa*, or the *Pope*, and they *Papists*. They taking *his Name* on them, do (as it were) openly declare their Subjection to Him. *Or the number of his Name.*] By which *some understand* a receiving, and owning a *number* of *Doctrines* or *Erroneous Tenets*, (*o*) which are *peculiar* and *Characteristical* of Him; All which being *put together*, will amount *to prove*, that whosoever *owns* and *maintains those Doctrines*, is one of the *Antichristian Faction*.

V. 18. *Here is Wisdom*,] that is, Here is required *true* and *Spiritual Wisdom*, carefully to observe *those marks*, or *Characters*, that are *peculiar* to *Antichrist*. *Let him that hath Understanding*,] viz. To discern *Spiritual Mysteries*, or *Prudence* to apply *the things* he reads to whom they *belong*, *Count the number of the Beast*,] that is, *Reckon* up those *particular erroneous Doctrines* (which are a *great number*) peculiar to him, and *difference him* from other *Hereticks*, and constitute and declare him to be *the Antichrist*, and the *Receivers of those Doctrines* to be of His Party. *For it is the number of a Man*,] (or *Succession of Men* in the *same Seat*) whom *a number* of *erroneous Doctrines* do *decypher* and plainly shew *who* he is. *And his number is six hundred threescore and six*,] As if it should have been said, If you would know the *number* of the

(*u*) See Archb. of *Armagh* in his Book *de Successione Ecclesiæ.*

(*o*) Character & *nomen* & *numerus Bestiæ* aliquid designant ex quo Bestiæ sive Antichristi sequaces dignoscuntur; dogmata nempe illi peculiaria quæ ipsi palam profitentur. Et hoc pacto melius quam *nomine numerali* res ipsa certò invenitur. Hic character sive numerus *Bestiæ* non tam in ipso est, quam in cultoribus ejus. Vide Poli Annotationes in loc.

years

years of *his Continuance*, it is *six hundred threescore and six*. Some make the *Epocha* of this *six hundred threescore and six* to begin, not from *the first rising* of *this Beast*, but from *his first making War* with the People of God, or *first causing his Followers to receive a mark in their Forehead or Hand*, which distinguisheth them from *those* that openly appeared *against him*, and *stood with the Lamb* on Mount *Sion*, as is expressed Chap. 14. So that *by counting the number of the Beast*, we are to understand that we must *reckon* from the time of *his open marking his Followers*, to difference them from *others*, and from thence to the time of his *begun Fall*, at the *Protestant Reformation* in the year 1539, and if *That* be rightly numbred, it will amount to about *six hundred threescore and six* years as some Learned Men judge. And this Interpretation, I think, makes the *Text* more intelligible than either that of (*p*) *Irenæus*, (*q*) Mr. *Potter*, or (*r*) Mr. *Stevens*.

(*p*) *Irenæus* adversus Hereses, lib. 5. cap. 13. thinks that the word ΛΑΤΙΝΟΣ, by which name (after the Division of the Empire) the *Roman False Prophet* (for distinctions sake) was called, does by its *Numerical Letters* make up 666. But this seems too *Caballistical*.

(*q*) Mr. *Potter*, a Man of deep thoughts and great Learning, extracting the Roots of these two numbers, *viz.* first the *Lambs* 144, he finds it to be 12, and the Root upon which the Beasts number (666) is raised, he finds it to be 25. Now the number 25, which is the square Root of 666 (when the Fraction which is 41 is added to it) is marvellously applicable to the City and Church of *Rome*, as he shews in several particulars, as 12 the Root of 144 is to the new *Jerusalem*. The number 12 is suited to all the Concernments of the Lamb, both great and small. All matters of Faith and Worship are measured by 12, *viz.* By the Doctrine of the Twelve Apostles. Hence so many things run upon 12, as may be seen *Rev.* 21. 12, &c. I confess every private Christian is not so good an *Arithmetician*, nor has such Skill in *Algebra*, as to find out this Mystery by the *Extraction of Roots*, yet the Notion is such as ought to be considered, and there is great Wisdom required to the finding it out. (*r*) Mr. *Stephens* refers this number of 666 to the time of Antichrist's beginning. And therefore finding that the Pope had the Title of Universal Bishop in the year 606, goeth back 60 years to make up the number. But many are not satisfied with this way of Calculation.

CHAP.

CHAP. XIV.

THis Chapter ſhews the *State* and *Condition* of the *true Church*, about the time the *Reformation* began. In which we have theſe five things:

1. The *true Churches* (or Virgins Companies) conſtant adhering to Chriſt in the midſt of Antichriſtian Idolatries and Perſecutions, being an hundred forty and four thouſand. This is the number of the *true Church*, which is built upon the Doctrine of the *Twelve Apoſtles*, as this number is built upon *Twelve*, having *their Fathers name in their Foreheads*, oppoſite to the name of the Beaſt; from v. 1 to 6.

2. We have here a Viſion of *three Angels*; The *firſt* flying through the midſt of Heaven, and preaching the *everlaſting Goſpel*. The *ſecond* denounceth *Babylon's* irrecoverable Ruin. The *third* threatens horrible Vengeance to all who perſiſt in following and worſhipping the *Beaſt*, and do not renounce him; from v. 8. to 12.

3. We have here the Saints *Patience* and *Obedience* commended, who notwithſtanding the forementioned Trials, keep the Commandments of God, and maintain the Faith of Jeſus, v. 12.

4. We have a Declaration of the *Martyrs* Happy Condition. V. 13.

5. A Deſcription of their *Perſecutors* Miſerable State, under a double *Type*, 1. of an *Harveſt*, 2. of a *Vintage*; from v. 13 to the end.

This Chapter therefore ſhews, how the *Church* began now to be *viſible*; *Her Profeſſors ſtand on Mount* Sion; *They have their Father's name viſible* upon them in *their open Profeſſion* of Him. And though they were but a *ſmall number*, bearing no greater

greater a Proportion to the whole World, than a hundred forty and four thousand (the number of those *sealed ones* of each Tribe of *Israel*, Chap. 7.) bare to all *Israel*, which were above six hundred thousand, (upon both their *numbrings*, see *Numb.* Chap. 1. & Chap. 26.) yet they have a *new song* in their Mouths, which imports a great part of *their strait* to be over. This (some think) may relate to those Pious Persons, who some time before the *Reformation*, appeared with a *more publick Profession*, (*owning* the *Truth*, and having it as it were *written in their Foreheads*) than had been for many years before. Upon which followed a *farther spreading*, and growth of the Light of the Gospel.

V. 1. *And I looked, and lo a Lamb stood on Mount Sion,*] As if he should have said, I looked to see what was become of the *true Church*, during the general Apostasie of those that called themselves Christians. *And lo a Lamb* (*viz.* Jesus Christ) *stood on Mount* (a) Sion, that is, In the *midst of his Church* to secure her. *And with him a hundred forty and four thousand,*] The *Remnant of the Womans Seed in the Wilderness*, against which the Dragon warred, Chap. 12. 17. *They* are *the sealed ones* mentioned Chap. 7. 4. And *their Sealing* had its *true and proper Effect* upon them. But we are not to suppose that they were just *that number*, but hereby possibly is intimated to us, that they were built upon the *Doctrine of the Twelve Apostles*, as *that number* of *a hundred forty and four thousand* is upon *Twelve*. And hereby also may be intimated to us, that there was a *considerable number* of them, though not, if compared with the *rest* of the World.

(a) Mount *Sion* was the place where the Jews *Temple* stood, and it signifies here the *Gospel church*.

For if in the time of *Elias* there were *ſeven thouſand true Worſhippers* in that little Kingdom of *Iſrael*, whereas he knew of none, but thought that *he himſelf had been left alone*; it need not ſeem a Wonder if there ſhould be found a *great number* ſcattered up and down in ſo many ſeveral Countries, who retained the *true Worſhip* of God even under *Antichriſtian* Defection. *Having his Fathers name in their Foreheads,*] that is, Making an *open Profeſſion* of being the Children and Servants of God. An *Alluſion* poſſibly to ſuch *Servants* as anciently had ſome *mark of their Maſters* ſet on their Foreheads. See Notes on Chap. 13, 16.

V. 2. *And I heard a Voice from Heaven, as the noiſe of many Waters,*] that is, A very loud Voice, and ſuch as might be plainly heard. *And as the Voice of a great Thunder,*] that is, Vehement and powerful. *And I heard the Voice of Harpers harping with their Harps,*] intimating the *holy rejoycing*, and great Chearfulneſs there was *among them* who worſhipped God in an *Evangelical* manner. An *Alluſion* to the ſweet Melody in the Temple of *Jeruſalem*. 1 *Chron.* 25. 1. *Pſal.* 13. 5, 6.

V. 3. *And they ſung as it were a new Song,*] *New Mercies* call for *new Songs* of Praiſe, *Pſal.* 40. 2, 3. *before the Throne, and before the four Beaſts and Elders,*] that is, *Publickly* before God and his People. *And no man could learn that Song, but the hundred forty and four thouſand,*] During the *Beaſts* Dominion none could learn *that Song* who continued in his Idolatrous Church, *viz. To give Glory to Jeſus Chriſt alone*, as the Procurer of Mans Salvation. *But the hundred forty and four thouſand which are redeemed from the Earth,*] that is, *purchaſed* by Chriſt, and by *effectual calling* differenced from others, *viz.* from Antichriſts *earthly* Church, and from

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the Ungodly World: These could learn it.

V. 4. *These are they which were not defiled with Women,*] that is, Not guilty of Popish Idolatry and Superstition, which is *Spiritual Fornication*; nor inveigled by the *Beast* or *Whore*, nor did communicate with *Idolatrous Cities* that are guilty of Spiritual (*b*) Whoredom. *For they are Virgins,*] viz. Such as have adhered stedfastly to Christ, and not complied with Antichristian Idolatry. *True Believers* are so called who are espoused to Christ by Faith, *Psal.* 45. 14. 2 *Cor.* 11. 2. *These are they that follow the Lamb whithersoever he goeth,*] that is, That follow the Lord Christ fully, in all things endeavouring to keep close to the *Rules* of *Worship* and *Life* prescribed by him, though it expose them to Danger and Peril from evil Men. And have forsaken the *Popish Church*, and do not own Antichrist for their *Head*, nor follow him. *These were redeemed from among Men,*] that is, Chosen and called out of the *prophane Idolatrous Multitude* of that time, and shew themselves to be *redeemed by the Blood* of Christ, from the vain Conversation of the World. *Being the first Fruits to God, and to the Lamb,*] being *Holy* to God, as the *first Fruits* were, (whilst vast Multitudes of others continue Prophane) and being *Fore-runners* of a great number that were coming to follow the *Lamb* out of the *several Quarters* of the Earth. These were *first converted*, and openly made the *first Profession* of the Reformed Religion.

V. 5. *And in their mouth was found no guile,*] that is, Not *such Hypocrisie* as was among the *Antichristians*, who profess to worship God, but follow after *Idols*. *For they are without fault before the*

(*b*) See Mr. *Mede* in loc.

Throne of God,] that is, *Such Faults* as *Antichriſt's Followers* are guilty of; for they worſhip God *aright*, and are approved by Him, though perhaps condemned by Men.

V. 6. *And I ſaw another Angel fly through the midſt of Heaven,*] Here is deſcribed the State of the *Church* after its *beginning* to be *active to come out* of the *Wilderneſs*, (where it was hid) and its encountring *Antichriſt* by the *Faithful preaching* of the Word, and diſcovering *his Idolatry*, and labouring to bring Men out of his *Snares*. The Apoſtle hath a Viſion now of *another Angel*, viz. *another* beſides *that* mentioned Chap. 8. 13. *flying through the midſt of Heaven*, viz. making haſt to publiſh *his Meſſage* through the World. *Having the everlaſting Goſpel committed to him,*] viz. *That Goſpel* that was preached from the beginning of the World, and ſhall *never be abrogated* as the *legal Adminiſtration* was. *To preach to them that dwell on the Earth,*] or to *Goſpellize* the Dwellers on the Earth, and to make them underſtand the true way of Salvation by Chriſt's Merits and Interceſſion. *And to every Nation, Kindred, Tongue and People,*] viz. To all ſorts of People, of whatſoever Kindred, Tongue, or Nation they are. It is by vertue of this Commiſſion that ſo many Nations (and *we* among the reſt) enjoy the Goſpel at this day.

V. 7. *Saying with a loud Voice, Fear God,*] As 'tis ſaid, The *firſt Reformers* did, crying unto People, *Fear* and *worſhip the true God*, and *not Images* any more. Fear not the *Beaſt* who can but deſtroy the Body, whereas God can deſtroy both *Soul and Body in Hell*. *And give Glory to him,*] that is, *Give Glory* to his *Free Grace*, in reſting by *Faith* on Chriſt's Merits alone for Salvation, as the *only Saviour*, and renouncing *all other Mediators* which

Antichriſt's

Antichriſt's Adherents depend ſo much upon, *For the hour of his Judgment is come,*] that is, He will no longer *bear with Idolatry*, but will ſend ſudden Judgments on the *Antichriſtian* Party. 'Tis called *the hour of his Judgment*, becauſe God hath his *peculiar times* for executing his Judgments on *provoking Sinners*. *And worſhip him,*] This ſeems to relate to their *external Worſhip*; as if he ſhould have ſaid, Take heed of continuing in the Worſhip of *Idols* and *Images*, but worſhip the *true God* in *that way* he hath preſcribed. *Who made Heaven and Earth, the Sea, and the Fountains of water.*] Theſe four principal Works of God, are named to draw Men to acknowledge and worſhip Him aright, who is the *Creator* of all.

V. 8. *And there followed another Angel,*] intimating that *more* (*c*) *Miniſters* ſhould be raiſed up more clearly to foretel the Ruin of the *Antichriſtian* Kingdom. *Saying,* Babylon *is fallen, is fallen,*] that is, *Rome Papal:* But not ſo much *the City* as *its Dominion*, being now headed by the *Pope*. *Babylon* is a known Type of *Rome* Antichriſtian, as we may ſee Chap. 17. 18. For as *Old Babylon* was the *Head City* of that Empire, that oppreſſed the People of God, and was very *Idolatrous*, and an *Inticer* of others to it, ſo is *Rome* now. *Is fallen, is fallen,*] that is, Is *begun to fall*, and ſhall never be in ſuch a ſetled Condition as it was before, but ſhall as ſurely be deſtroyed as *Old Babylon* was. Thus the Prophet *Iſaiah* foretold the Ruin of *Old Babylon* in the very ſame words, *Iſa.* 21. 9. And here the *Threatning* is doubled, to ſhew the Certainty of the fulfilling thereof. *That great City,*] So is *Rome*

(*c*) *Cluverus* underſtands this of *Flacius* and the *Centuriators* his Collegues.

called for its Sovereignty and *large Extent*, and its *Juriſdiction* over ſo many Nations. *Becauſe ſhe made all Nations drink*,] that is, Allured a multitude of Perſons, in all Nations, from God's *pure Worſhip*, to communicate in her Superſtitions and Idolatries, ſee Chap. 18. 3. *Of the Wine of the Wrath of her Fornication*,] It may be rendred *of the poyſoned Wine of her Fornication*, ſee *Gataker* Adverſar. p. 47. ſee alſo Chap. 17. 2. As they ſay *Whores* give *Philters*, or *enchanted Cups* to their Lovers, to incite them to commit Fornication with them, ſo *ſhe* did by Subtle Enticements draw a great part of the World to her Idolatry, which brings the *Wrath* of God upon thoſe that are guilty of it. See v. 10.

V. 9. *And the third Angel followed them, ſaying with a loud Voice*,] Intimating, That as God would raiſe up *ſome Miniſters* that ſhould preach the *Truth*, and endeavour to keep People from *Idols*, and to worſhip him *alone*, and *others* that ſhould aſſure them, that *Myſtical Babylon* ſhould in time fall, ſo he would have *others* that ſhould give *Men* and *Women* warning of thoſe *dreadful Plagues* that ſhould come upon *them*, that ſhould be *Subjects* of this *Idolatrous Head*, or ſhould fight for it. And *they* ſhould freely and openly declare, That *If any Man worſhip the Beaſt and his Image*,] that is, Submit to the *revived* and injoyned Idolatry ſet up by the *Beaſt*, viz. the *Antichriſtian Head* of that State; *And his Image*,] that is, ſhall embrace *ſuch a Religion* as did reſemble *the old Idolatrous Religion* of the Heathen Empire, ſee Chap. 13. 14 (*d*) *And receive his mark in his Forehead, and in his Hand*,]

(*d*) 'Tis called *his Image*, becauſe it is ſo like to the *Old Roman Heathenish Worſhip*, and reſembles their *Tyranny* over the Church.

that

that is, Yield Obedience and ſubmit to the *Beaſt*, and give up himſelf as a *Servant* to Him, (ſee Chap. 13. 16.) and openly and actively own Him and comply with Him.

V. 10. *The ſame ſhall drink of the Wine of the Wrath of God,*] that is, Shall partake of ſevere Judgments, the Effect of God's Wrath. God doth not only threaten them with Hell (which will be the Reward of all Impenitent Sinners) but with a more *than ordinary Torment* there, yea, *more than thoſe* that lived in Darkneſs before *this Light* ſhined unto them. For it relates to the times *after the Reformation* began, when the glorious Light of the Goſpel had broken forth. There is ſcarce a more terrible Deſcription of *Puniſhment* to be found in the whole Book of God, than is here denounced againſt the Adherents of the *Beaſt*, as Mr. *Mede* well obſerves. *Which is poured out without mixture,*] To ſhew the abundance of it, and that it is without the *leaſt drop of Mercy* to *allay* the Extremity of their Torment, (ſee *Luke* 16. 24.) *Into the Cup of his Indignation,*] Here is deſcribed, not the Correction of a *Father*, which is accompanied with Kindneſs and Love, but the *Vengeance* of a *Judge* that deſigns utter Deſtruction. *And He ſhall be tormented with Fire and Brimſtone,*] Theſe things cauſe the moſt *acute* and *exquiſite* Pains to the Senſe that can be, and therefore the Torments of *Hell* are expreſſed by them. *In the preſence of the Holy Angels,*] Who ſhall be *Spectators*, and in the preſence of the *Lamb* whom they have deſpiſed. *He* ſhall *ſee* them, but not *help* them.

V. 11. *And the Smoke of the Torment,*] viz. of the Fire wherewith they are tormented, *Aſcendeth up for ever and ever,*] that is, 'Tis endleſs; for though their *Suffering* be *extreme*, yet it is not *ſatisfaction*

to God. *And they have no reſt*,] Their Suffering is *eaſeleſs* alſo, without any *Reſpite* or *Intermiſſion*; *Day nor night*,] 'Tis ſpoken *after the manner of Men* on Earth, intimating that they ſhall have *no one Minute* of eaſe. *Who worſhip the Beaſt, and his Image, and whoſoever receiveth the mark of his name*,] that is, *Thoſe Doctrines* that are *Characteriſtical* of him. Hence it will evidently follow, That a *Papiſt*, as *ſuch*, living and dying in a firm Adherence to the chief Doctrines of *Popery*, and framing *his Courſe* by them (having had ſufficient means to convince him of the Erroneouſneſs and Danger of *that way*) muſt needs run an extream Hazard of his Soul, ſee 2 *Theſſ.* 2. 10, 11, 12. The *ſealed ones*, Chap. 7. that lived under Popery, were rather *Captives* under *that Tyranny*, than *Subjects of that Kingdom*. And many poſſibly might be tainted with *ſome* of *their Superſtitions* and *Errors*, who yet might be kept from a *Conjunction* with them in things plainly *Antichriſtian*, and might be *ſound* in *Fundamental Doctrines*. And ſuch, we ſuppoſe, were *Gerſhom*, *Bernard*, and ſome others alſo of our Anceſtors. And further poſſibly *ſomething* might (through God's Grace) be more diſpenſed with in times of more univerſal Darkneſs than afterwards, in the breaking out of *light*.. But to go on, God having in the former Chapter ſhewed his Servant *John* the *Reign* and *Rage* of *Antichriſt* in the time of his forty two Months, and *in this Chapter* what ſhall be the *end* of *him*, and *his Adherents*, here concludes with telling him, that *this will be a time* wherein the *Patience* of his *Faithful Servants* will be tryed both in *waiting* for their Deliverance, and alſo in their enduring Antichriſt's Oppreſſion and Tyranny, which he will exerciſe upon them whenever he can. Therefore the next Verſe is added

to

to *comfort* and *encourage* those that shall then be brought *by his means* to suffer.

V. 12. *Here is the Patience of the Saints,*] that is, Here at this time will the *Faith* and *Patience* of Christ's Faithful Servants be exercised. And now they will have a notable occasion to exercise *these Graces,* and to make it appear that they were *True* and not *Counterfeit* Christians. *Here are they that keep the Commandments of God,*] that is, Here will be a discovery of such as are *sincere* and *firm* in their Profession, who make conscience of obeying the *Commands* of God, and dare not comply with the Commands of the *Beast. And the Faith of Jesus,*] that is, That are *sincere Professors* of the *true Faith,* and will not be drawn aside to the Superstitions and Errors of the Antichristians. And that the *People of God* might not be discouraged at the *bearing of those Calamities they were like to meet with,* from the Antichristian Party (in which *many* of them were like to *be put to death*) the *Apostle* hears a *Voice from Heaven* that might be sufficient to comfort them.

V. 13. *And I heard a Voice from Heaven* (and therefore especially to be heeded) *saying unto me, Write,*] that is, *Leave it upon Record,* as being exceeding useful for God's People in those times. *Blessed are the Dead that die in the Lord,*] Because they shall be freed from all Misery, and shall enjoy eternally and unchangeably whatever may make them Happy. *Which die* (e) *in the Lord,*] that is, In the *Favour* of God, and the *Faith* of Christ, being Members of his Body, 1 *Cor.* 15. 18. 1 *Thess.*

(e) Ἀποθνήσκοντες seems rather to refer to that *present time* the Prophesie relates to. But the *present Tense* is often put for the *Future* in this Book.

4. 14. Or it may be rendred *for the Lord*, that is, *for his sake* and *cause*. *From hence forth*,] that is, Even from the time of their Death, they may be counted Happy. *Yea, saith the Spirit*,] The *Spirit of God himself* saith it, and therefore it is most certain. *That they may rest from their Labours*,] viz. From the Labours they have undergone, and the Difficulties they have met with. *And their works* (f) *follow them*,] or accompany them to bear witness for them unto God, and to obtain from him the *Recompence* and the *Reward* promised; and so it is a further proof of their Blessedness.

The Apostle having spoken of the Happy Condition of *Martyrs* for Christ, here he shews how the Spirit of God further sets forth the *miserable Condition* of the *Persecutors* of the *Saints*, under a *double Type*, first of the *Harvest*, secondly of the *Vintage*.

V. 14. *And I looked, and behold a white Cloud*,] This Representation sets forth God executing Judgment on *Antichrist*, and *his Kingdom*, in *real deeds*, seeing *Threatnings* would not do before. It contains what the *Vials* express, *viz.* God's *judicial Proceedings* against *Antichrist*. This is set out in *two Parables*, or Similitudes, borrowed from *Joel* Chap. 3. 13. and *Jer.* 51. 33. both which intimate that God will grievously punish the Antichristian Party, first by *lesser*, then by *greater* Judgments. *And behold a white Cloud*,] *Whiteness* notes Uprightness of proceeding, and the *Cloud*, the Sovereignty and Glory of the Judge, see *Isa.* 19. 1. Also *Speediness* and *Swiftness* in coming to execute Judgment. It is a Representation of a *glorious Appearance* to do

(f) *Mors privare potest opibus, sed non operibus*, as one says.

some-

ſomething extraordinary. *And upon the Cloud one ſate like the Son of Man,*] The Deſcription here can agree to none but *Chriſt*, who is thus deſcribed, Chap. 1. 13. *ſitting* (as it were) *upon Clouds*, and coming out in his judicial Diſpenſations to execute Judgment on *his Enemies*; to which purpoſe he is ſaid to have a *ſharp Sickle* in his Hand. *Having on his Head a golden Crown,*] In token of his glorious Majeſty and Authority. *And in his Hand a ſharp Sickle.*] ſignifying his Readineſs and Power to execute Judgment on the *Antichriſtian Party*, and that He can do it as eaſily as Men cut down *Corn* with a *Sickle*.

V. 15. *And another Angel came out of the Temple,*] (that is, ſeemed to the Apoſtle, to come out of the Temple in Heaven,) *Crying with a loud Voice to him that ſat on the Cloud, Thruſt in thy Sickle and reap,*] As if he ſhould have ſaid, I pray thee delay no longer, but *go about the work* of deſtroying the *Antichriſtian Faction* and their *Upholders*; *For the time is come for thee to reap,*] that is, The time appointed by thee to execute this Judgment on the Antichriſtian Party. *For the Harveſt of the Earth is ripe.*] that is, The full time to execute Judgment on the *falſe Church*, and *Antichriſtian State* is come. For their Sins (that call for theſe Judgments) are come to the heighth.

V. 16. *And he that ſat on the Cloud, thruſt in his Sickle on the Earth, and the Earth was reaped.* This *reaping* may ſignifie God's *firſt Judgments* on the *Beaſt*, which yet do not utterly deſtroy him, and ſo the *Vintage* will ſignifie a more univerſal Judgment on *Him* and his *Followers* afterwards.

V. 17. *And another Angel came out of the Temple which is in Heaven, having alſo a ſharp Sickle,*] as

Chriſt

Chriſt himſelf had, to ſhew that it was the *ſame Power* by which he acted.

V. 18. *And another Angel came out from the Altar,*] that is, From the *place* where the *Altar* ſtood; *Which had power over Fire,*] that is, To execute God's Judgments, compared to *Fire*, ſee *Pſal.* 11. 6. & 21. 9. & 50. 3. *And cryed with a loud cry to him that had the ſharp Sickle,*] The *firſt Angel* ſeems to ſet out the Cry of the *Church-Militant*, This *ſecond* more eſpecially the *Cry of Martyrs*; *Saying, Thruſt in thy ſharp Sickle,*] ſee Notes on v. 15. *There* it was only a *Sickle, here* 'tis called a *ſharp Sickle*, to intimate a *greater Severity* in this Judgment than in the former; and a greater *Importunity* and *preſſing* in this Angel than in the other. *And gather the Cluſters of the Vine of the Earth,*] that is, Take away theſe Enemies of thine that adhere to the *Beaſt*, with *thy ſharp Sickle* or Pruning-hook. Gather theſe *Cluſters* which grow upon *this Vine* of *Sodom*, and are as the *Cluſters* of *Gomorrah*. *For Her Grapes are fully ripe,*] that is, The Followers of the *Beaſt* do ſwell with *Blood-guiltineſs*, and are ripe for Judgment. This *Similitude* of a Vintage here holds forth *greater Judgments* than the former, (ſaith Mr. *Durham*) the *Vintage* being after the *Harveſt*. In the former a *Sickle* was uſed, here a *ſharp Sickle*; The *Harveſt* is ſaid to be *ripe*, and the *Vintage* fully *ripe*.

V. 19. *And the Angel thruſt in his Sickle into the Earth, and gathered the Vine of the Earth,*] that is, The *Fruit of this Vine, and caſt it into the great Wine-preſs of the Wrath of God,*] that is, *The place of Slaughter*, where God executes his Judgments on them.

V. 20.

V. 20. *And the Wine-preſs was troden,*] viz. By *Chriſt*, ſee Chap. 19. 15. Mr. *Mede* thinks that *the treading of the Wine-preſs*, in Parabolical Scripture, conſtantly ſignifies a great and bloody Slaughter, ſee *Lam.* 1. 15. *Without the City,*] that is, Without the Bounds of the *true Church*, ſo that none of her Members ſhall ſuffer by this Judgment. *And Blood came out of the Wine-preſs,*] Here the Holy Ghoſt ſeems to paſs from the *Type* to the *thing Typified* thereby, ſo that a *proper Judgment* on Men is here to be underſtood. *Even to the Horſe-bridles,*] viz. of *their Horſes* who were the *Followers* of the *Rider* on the *White Horſe*, ſee Chap. 19. 14. It implies a mighty Slaughter of the *Antichriſtians*. *By the ſpace of a thouſand and ſix hundred Furlongs,*] that is, (as ſome think) *all over the Pope's Dominions*. This *Judgment* ſeems to be the *Battle of Armageddon* (ſaith Mr. *Durham*) and that there is a likeneſs of *Events* ſignified by the *treading of the Wine-preſs*, and the Battle of the *great Hero*, or *Rider on the White Horſe*, mentioned Chap. 19. who is ſaid *to tread the Wine-preſs of the Wrath of God, and to have his Garments dipt in Blood*, Chap. 19. 13, 15. which correſpondeth excellently with this *Viſion* of the *Wine-preſs*, as Dr. *More* alſo ſaith in his Dialog. p. 231.

CHAP. XV.

WE come now to the *Fourth Viſion*, viz. of the *Vials*, whereby *Antichriſtianiſm* falls. For though that *Kingdom* will continue *high* in ſome places of the World for a while, during

The *Fourth Viſion*, viz. of the *Vials*.

during *this Interval*, yet from the *beginning* of it, it will begin to *decline*, and *the Kingdom of Chriſt* to *riſe* and *advance*, and all along *this time*, *Things* are *working* and *tending* to that Iſſue.

Concerning the *Viſion* of the *Vials* we may obſerve, 1. The *Preparatory Viſion* to it, Chap. 15. 2. *The Viſion it ſelf*, Chap. 16. We begin with the Preparatory Viſion.

V. 1. *And I ſaw another ſign in Heaven,*] viz. Another different both in *Type* and *Signification* from *that* Chap. 12. 1. *In Heaven,*] that is, In the Church now grown more viſible. *Great and marvellous,*] In reſpect of the *Events* and *Changes* which it foretells, *viz.* God's *Wrath* on the *Beaſt*, and his *Kingdom*, to their utter Ruin; and the erecting of a *Church* and *Kingdom* to Jeſus Chriſt on his Ruins; which conſidering the Beaſt's *Grandeur* in the World, and the way of God's bringing *that Deſtruction* about, will be a very wonderful thing. *Seven Angels,*] viz. Miniſters and Executioners of his Wrath. *Having the ſeven laſt Plagues,*] which God will pour on Antichriſt, and the Churches Perſecutors to their Ruin. *For in them is filled up the Wrath of God,*] Or *by them* is finiſhed the *Wrath* of God, and *his Judgments* which he determines to bring on the *Beaſt*. Theſe Judgments will make a full end of him.

V. 2. *And I ſaw as it were a Sea of Glaſs mingled with Fire, and them that had gotten the Victory over the Beaſt and over his Image.*] that is, A Repreſentation of *Heaven*; for 'tis mentioned as the place of the *glorified Saints*, who had overcome all Temptations to Idolatry, either from the *Pagan Emperors* (who were the *firſt Beaſt*) or from *Antichriſt* and his Party (who are the *Image of the Beaſt.*) *And over his mark,*] viz. Had not made publick

publick Profeſſion of Subjection to him. *And over the number of his name,*] that is, Had not received *that body of Errors* which he impoſes. *Stand on the Sea of Glaſs,*] viz. The place of *glorified Saints. Having the Harps of God.*] that is, *Spirits fitted* and *tuned* by the Spirit of God, to praiſe him with Chearfulneſs, for preſerving them from all Temptations to Idolatry.

V. 3. *And they ſung the Song of* Moſes *the Servant of God, and of the Lamb,*] In Alluſion to the Practiſe of *Moſes* and the *Iſraelites*, who ſang a Triumphant Song of Praiſe to God when they had paſſed the *Red Sea*, ſee *Exod.* 15. *And of the Lamb,*] viz. Which he put into their mouths. *Saying, Great and marvellous are thy* (a) *works,*] viz. Such as ſhould make *Men* and *Angels* admire thy Wiſdom and Juſtice, who ſufferedſt the Beaſt to Domineer ſo long, and now in his heighth haſt begun to pull him down. *Lord God Almighty, juſt and true are thy ways,*] Thou art juſt in all thy Proceedings againſt the *Beaſt*, and true to thy *Promiſes* made to thy People, and to thy *Threatnings* againſt thine Enemies. *Thou King of Saints,*] Thou art *King* of *all* in general, *Jer.* 10. 7. but in an eſpecial manner *King of Saints* in regard of thy ſingular care over them.

V. 4. *Who ſhall not fear thee, O Lord, and glorifie thy Name,*] As if they ſhould have ſaid, *All* ought to *do ſo*, there is great reaſon for it. *For thou only art Holy, For all Nations ſhall come and worſhip before thee,*] Thou art *infinitely*, *eſſentially*, and *unchangeably Holy*, and deſerveſt to be worſhipped, and ſerved by all the World, and therefore we believe that *this glorious work* of thine will make way for

(a) Theſe words are taken out of *Pſal.* 145. 17.

the

the bringing in of *ſeveral Nations* into the Church, and converting them from their Idolatries, to the worſhipping of thee after a *pure Goſpel* manner. *Before thee,*] that is, In the *places* of thy publick worſhip. *For thy Judgments* (*viz.* againſt *Antichriſt*, and *his Adherents* in that great *Earthquake*, in which the *tenth part* of the City was to fall, Chap. 11. 13.) *are made manifeſt,*] (*b*) that is, The *Equity* of them is now made evident to all.

V. 5. *After that I looked, and behold the Temple of the Tabernacle of the Teſtimony in Heaven was opened,*] that is, The *innermoſt part of the Tabernacle*, called, the *Holy of Holies*; *Of the Teſtimony*, ſo called in regard of the *two Tables of the Law* (called the *Teſtimony*, Exod. 25. 21. becauſe in them was written the *Teſtimony* or *Declaration* of God's Will) which were put in the *Ark*, and *that Ark* in the innermoſt part of the Temple or Tabernacle, ſee 1 *Kings* 8. 6. *Was opened.*] As the *place* called the *Oracle* in the Jewiſh Temple was opened, when the *High Prieſt* had been enquiring of God, ſo God being now about to give an anſwer to his Peoples Prayers, for Deliverance from the Tyranny of Antichriſt, 'tis ſaid, *The Tabernacle of the Teſtimony was opened.*

V. 6. *And the ſeven Angels came out of the Temple,*] *viz.* *Thoſe* he ſaw v. 1. the Inſtruments of God's Wrath and Vengeance on Antichriſt. *They came out of the Tabernacle of the Teſtimony*; They came (as the High Prieſt was wont) out of the *Oracle*, to bring God's anſwer to all his Saints Prayers. *Having the ſeven Plagues,*] The *anſwer* was, That

(*b*) The *Sentences* of the Hymn, as this *Dutch Annotations* obſerve, are for the moſt part taken out of certain places of the *Old Teſtament*, as *Pſal.* 25. 10. & 86. 8, 10. *Jer.* 10. 7.

God

God had employed them to bring *ſeven Plagues* ſucceſſively upon the Antichriſtian Party, and the Enemies of his Church. *Clothed in pure and white Linnen, and having their Breaſts girded with golden Girdles,*] Theſe *Angels* came in the Habit of *High Prieſts*, when they went into the *Oracle* to enquire of God, or came out with an anſwer from God.

V. 7. *And one of the four Beaſts gave unto the ſeven Angels,* (viz. one of thoſe *four Beaſts* about the Throne, Chap. 4. 6.) *ſeven golden Vials*], viz. (c) *Veſſels* to receive Liquor in. *Theſe* were full of the *Wrath* of God to be poured out upon *Idolaters*; that is, *Theſe ſeven Angels* were commiſſioned from God (who liveth for ever and ever) to bring one Plague after another upon *Antichriſt* and his Adherents.

V. 8. *And the Temple was filled with ſmoke from the Glory of God, and from his Power,*] Intimating, That God would manifeſt his glorious Power in bringing Antichriſt and Idolaters to Ruin. *And no Man was able to enter into the Temple,*] viz. To make Interceſſion for the preventing *thoſe Plagues* (as *Moſes* and the Prieſts in ſuch caſes uſed to do) *till the ſeven Plagues of the ſeven Angels were fulfilled,*] that is, Till the *Wrath threatned* was fully *executed*, and ſo could not at all be prevented.

(c) See 1 Sam. 10. 1. Jer. 25. 15, 16.

CHAP. XVI.

WE come now to the *Viſion it ſelf* of the *Vials*, and the *pouring* them forth, which we have in this ſixteenth Chapter.

V. 1. *And I heard a great Voice out of the Temple,*] In Alluſion to God's way of giving *Oracles* of old, *Saying to the ſeven Angels,*] viz. His Inſtruments to execute theſe Judgments; *Go your ways, and pour out the (a) Vials of the Wrath of God.*] So that we ſee, what is done againſt *Antichriſt*, is not the Effect of Man's *Anger* or *Revenge*, but of the Wrath of God.

V. 2. *And the firſt went and poured out his (b) Vial upon the Earth,*] By the (c) *Earth* ſome underſtand the *Popiſh Inferior Clergy*, They being (for the moſt part, as to their Diſpoſition) *earthly-minded Perſons.*

(a) 'Tis obſervable that the *Vials* foreſhew Antichriſt's Ruin by *ſeveral ſteps* and *degrees*; under the *four firſt Trumpets* he inſenſibly (as it were) roſe and got up by the gradual Decay of the Empire; and under the *four firſt Vials* his *Ruin* is (as it were) inſenſibly carried on.

(b) *Vials* were certain ſmall Veſſels (called *Phialæ quaſi Pitlæ* from *πινω* to drink) narrow-mouthed, and containing a quantity of Liquor in them.

(c) Here *Earth*, *Sea*, *Rivers*, and *Sun*, cannot be taken *Literally* (for that would bring as much Hurt to the *true Church*, as to the *Antichriſtian Party*) but *Myſtically*, for *that* which in the *Papal World* beareth a reſemblance unto *theſe*. Note alſo that the *firſt five Vials* do *alter*, but do not utterly *deſtroy* the Subjects of them. Therefore it is not to be wondred at, if after theſe have been poured out, yet the *Beaſt* hath recovered ſtrength again, and ſeems almoſt to have regained what he had loſt. For even the *fifth Vial* is not ſaid to *deſtroy the Throne* of the Beaſt, but to fill his Kingdom with *Darkneſs*. And only the *ſixth* and *ſeventh Vials* do deſtroy the ſubjects of them.

Theſe

These were brought into *Scorn* and *Contempt*, by the Discovery of their *Frauds* and *Cheats*. *And there fell a grievous and noisome Sore*] that is, *Great Trouble* and *Vexation of Spirit* upon this *Popish Party*, upon the first prospect of the shaking of their Kingdom, it being the nature of *Ulcers*, *Sores* and *Blanes*, to Vex and Torture those that are troubled with them; and such usually are very Noisom and Loathsom to others. Here is an Allusion to that Plague of *Egypt*, Exod. 9. 8, 11. wherewith the *Magicians* (the Opposers of *Moses*, and the *Peoples Deliverance*, and the *Hardners* of *Pharoah* and the *Egyptians*) were sorely vexed. *Upon the Men that had the mark of the Beast*,] that is, That *made open Profession* of Subjection to the *two-horned Beast*. *And upon them that worshipped his Image*,] that is, Promoted and supported the Idolatry he had set up, see Chap. 13. 15. This was made good in the Event, by *Berengarius* his appearing against *Popery*, whereupon a *great Contempt* fell upon the Popish Party, and the *Vanity*, *Blasphemy*, *Hypocrisie* and *Tyranny* of their devised Religion, (whereby the World had been so long deluded) being discovered, it put the Romish Clergy to great Vexation of Mind, Trouble, and Grief upon that occasion. I say, *This Vial* began to be poured out (as some Learned Men think) by *Berengarius* (a French-man of the City of *Tours*, a very Learned and Pious Man) and *Peter Bruis* and others about the Year 1049, who bore their Testimony against the Grosser Corruptions of *Rome*, viz. against *Transubstantiation*, *Adoration of the Host*, &c. and called the Church of *Rome*, *Ecclesiam Malignantium*, *& Sedem Satanæ*, &c. So that here was the *first visible* or *open Separation* from *Rome*; and a great Multitude in divers Nations embraced

their (*d*) Doctrine. And this may argue, That the Worshippers of the Beast were now Smitten as with a noisom Sore. The Popish Party were so tormented at this, that they called Councils against *Berengarius*, one at *Rome* by *Leo* the Ninth about the year 1050, another at *Vercelli*, &c. So that this *first Vial* seemed poured out by these *Berengarians*, and *Petro-Bruisians*, and this first remarkable appearing against and open Separation from *Rome*, seems answerable to all that is said of this Vial.

V. 3. *And the second Angel poured out his Vial upon the Sea*,] The *Sea* these Church-men tradein, seems probably to be their *Ecclesiastical Constitutions, Sacraments, Ceremonies, Masses, Traditions*, and especially their *Pardons* and *Indulgences*, and their *Doctrine of Purgatory*, &c. because *in these* their *Trade* chiefly consisted. So that *the pouring out of the Vial* on this *Sea*, seems to be *the discovering* that *Indulgences, Pardons*, and suchlike things (whereby the Popish Clergy subsisted) were *Pernitious* and *Deadly*. And that their *Pompous, Theatrical Religion* (which consists mostly in vain Rites and Ceremonies, without regarding *that Religion* that is Spiritual and Pure) is very dangerous. *And it became as the blood of a* (*e*) *dead Man*,] that is, It was made apparent to be *deadly*. So that whosoever would follow *that*

(*d*) Insomuch that *Matth. Westm.* saith, *Eodem Tempore Berengarius Turonensis in Hereticam prolapsus pravitatem, omnes Gallos, Italos & Anglos, suis jam pene corrupirat pravitatibus.* See more of this in the Reverend and Learned *Usher's Graviss. Quæst. Histor. Explic.* c. 7.

(*e*) This answered the *Plague* upon *Pharoah*, Exod. 7. 20. *Were all the waters that were in the River were turned into blood, and the Fish that were in the River died.*

way,

way, and peremptorily (notwithstanding all light offered him to the contrary) stick to these Doctrines, will rue it at the last. *And every living Soul died in the Sea*,] that is, Every Soul having no other Life but what proceeds intirely from that Religion, and persisting in *that way*, notwithstanding all the clear Light offered to convince him of the Danger of it, will run an extream hazard of his Soul. This Second Vial (as is supposed) was poured out by the (*f*) *Albigenses* and *Waldenses*. For after the *Berengarians*, *They* were the *next* that were Famous for making Opposition against and Separation from the Church of *Rome*, and discovered the *Errors* of it; and in them all that is spoken of *this Vial* seems to be fulfilled; For *Waldo* being converted about the Year 1160, he dehorted People from worshipping Images and Invocation of Saints, *&c.* and by his Instructions *Thousands* were converted, and durst drink no more of those Corrupt Doctrines, which were to them as the Blood of a dead Man.

V. 4. *And the third Angel poured out his Vial upon the Rivers and Fountains of Water*,] that is, Upon their *Religious Orders* as *Monks* and *Friers*, and suchlike *Emissaries*, who carry the *Popish Religion* up and down the World, and are (as it were) the *Fountains* of Knowledge to the younger sort. Now *this Vial* was poured on The third Vial.

(*f*) *Albi* a City of *France* in the upper *Languedoc*. It is the chief City of a small Country called *Albigeois*. From this Town and Country were the *Albigenses* named; here they first increased and afterwards spread themselves over *Lyonnis* and *Languedoc*, and other Countries. They affirmed the Pope to be Antichrist, and decried the Superstitions and Figments of the Church of *Rome*, saying, The *Mass* was an Abomination, and *Purgatory* a Fable.

those when their *Doctrines* were confuted and overthrown, and their Persons exposed to great Danger for vending of them, and striving to inveigle People by them. *And they became blood,*] that is, They were made *liable* to such *Executions* as formerly *They* made the *Servants of God* liable unto. As their *Religion* was discovered to be *Corrupt* and *deadly* under the *second Vial*, so under *this*, their *own blood* is given them to drink, for propagating such *deadly Trash*, to the Ruin of many Thousand Souls.

V. 5. *And I heard the Angel of the Waters,*] that is, The *Angel* that had Commission to pour out his Vial *on the Waters* (as the *Angel of the Fire*, Chap. 14. 18. had over the *Fire*, to punish wicked Men therewith) say, upon the Consideration of the Greatness yet Righteousness of this Judgment, *Thou art righteous O Lord,*] This Gratulation shews that the *Sufferings* of these Popish Emissaries was no *Martyrdom*, but the effect of *Divine Justice on them*, in proportioning Judgments suitable to their Crimes and Offences. *Which art, and wast, and shalt be,*] viz. Who art Eternal. *Because thou hast thus judged,*] that is, Ordered Punishment after this just way of *Retribution*, and *Retaliation*.

V. 6. *For they* (viz. of the Antichristian Profession) *have shed the blood of Saints and Prophets*, (that is, thy Witnesses, Chap. 6. 9.) *and thou hast given them blood to drink, for they are worthy,*] This will seem an evident Accomplishment of Chap. 13. 10. if we consider the *Sanguinary Laws* made against these *Popish Emissaries* in the days of Queen *Elizabeth*, and consider also what befell the *Spaniards* in 88, and how many of them afterwards lost their Lives by the *Dutch* and *English* in their Wars both by Land and Sea against them.

V. 7.

V. 7. *And I heard another Angel out of the Altar,* (that is, from the place where the *Souls of the Martyrs* were, Chap. 6. 9.) This seems to be the *same Angel* with *that* mentioned Chap. 14. 18. who there *put up his Suit* to God for *this Judgment*, and here acknowledges it when it is come, *Saying, Even so Lord God Almighty true and righteous are thy Judgments.* viz. In giving them *blood* to drink for the *blood* they have shed. These Gratulations are here added, to shew that this work of *Judgment* ought especially to be observed by the People of God, as having much of God's *Power*, *Faithfulneß* and *Justice* shining in it, and of his *singular care* of his Church.

This *Vial* is supposed to be poured forth by the *Wickliffites*, *Hussites*, and *Jerom* of *Prague*, and others, many Years after. And this was the *next remarkable Blow* upon the Papal Party, after that of the *Albigenses* and *Waldenses*. *These* held that the Substance of *Bread* and *Wine* remained in the Sacrament after the words of Consecration, and that the People ought to receive the Sacrament in *both kinds*. They declared against *Purgatory*, *Invocation of Saints*, *Image-worship*, &c. Hereupon the *Romanists* called a Council at *Constance*, where they condemned the Doctrine of *Wickliff*, and caused his Bones to be taken out of his Sepulchre and burnt, and that a long while after he was dead.

The Emperor *Sigismond* sent for *John Huß* to the Council of *Constance*, and gave him *safe Conduct*, yet notwithstanding they Condemn'd and (*g*) *burnt*

(*g*) *John Hus* died couragiously, *singing Psalms*, and calling upon the name of Christ, and told his *Persecutors*, that *a hundred years* after, *a Swan* would arise out of his Ashes, that would *maintain* the Truth he had taught. His *Followers* coined *Medals* for him with this Inscription, *Centum revolutis annis, Deo respondebitis, & mihi.* Which was exactly fulfilled by *Luther's* arising and maintaining the same Doctrine.

him, and *Jerom* of *Prague* also; the *Council* declaring, That *no Faith was to be kept with Hereticks*. *Zisca*, a Noble-man of *Bohemia*, being highly incensed at this Barbarous Usage of these two Worthies, *John Huß* and *Jerom* of *Prague* (against all *Faith*, and the Emperor's safe Conduct) gathered a great Army together, and subverted many of the Monasteries, and Idolatrous Churches of the *Papists*, pulling down and breaking to pieces their Images and Idols, driving away the *Priests* and *Monks*; and having got together an Army of about Forty thousand Men, gained many Victories over the *Papists*. 'Tis said he went *Conqueror* out of the Field *Eleven times*. And the *Bohemians* prospered so long as they agreed among themselves, but when they fell out, their Enemies prevailed.

Thus we see how upon the *pouring* forth of *this Vial* upon the *Rivers* and *Fountains*, they became Blood. *And the Angel of the Waters gave Glory to God for thus judging*,] viz. these *Persecutors*, and rendred this reason for it V. 6. *For they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink, for they are worthy*, see V. 7. It was for shedding the Blood of *Saints* and *Faithful Preachers* of the Gospel, (such as *John Huß*, and *Jerom* of *Prague*, and others were,) that these *Wars* were raised by *Zisca* and the *Bohemians*, and here the Lord gave the Popish Party Blood to drink.

The fourth Vial.

V. 8. *And the fourth Angel poured out his Vial on the Sun*,] The *Pope* or *Head* of the Antichristian Party, is supposed to be *this Sun* upon which the *Wrath* of *this Vial* falls. The *Sun* in the *natural World* is the most *Illustrious Light*, so is the Pope in the *Antichristian*. Upon *this Sun* did *Luther* and other *Worthies*, at the beginning of the *Reformation*, pour out such

ſuch a Vial of Wrath (blaſting the Pope's Pretence to *Infallibility*, and cauſing his Power to be ſlighted) as never any did before, *Papiſts* themſelves being Judges. And *Calvin*, *Melanchon* and *Zuinglius*, as well as *Luther*, ſcorched Men *with Fire*, viz. by their Preaching, Writing, and denouncing *Fire* and *Brimſtone*, and the greateſt Judgments againſt Idolatrous Worſhippers, as is expreſſed *Rev.* 14. 9, 10, 11. *If any Man worſhip the Beaſt, and his Image, the ſame ſhall drink the Wine of the Wrath of God poured out without mixture, and ſhall be tormented with Fire and Brimſtone.* Many Countries and Kingdoms, by ſuch Preaching, fell off from *Rome*, and embraced the Reformation, deſiring to preſerve themſelves from *that Fire* which ſcorched the Papal Party. At the *Reformation*, ſeveral Princes of *Germany*, and *Imperial Cities* joyned, and agreed together, and they made a League of Mutual Defence, That if any of them was in danger for profeſſing the *Reformed Religion*, they ſhould all aſſiſt and help him.

V. 9. *And Men were ſcorched with a great heat,*] that is, The *Obſtinate Adherents* to Antichriſt, were enraged with Rancour and Malice, as with a burning Fire, ſee *Iſa.* 26. 11. *And they blaſphemed the Name of God,*] that is, God himſelf, *Who hath power over theſe Plagues,*] And did inflict them, and not keep them off. *And they repented not* (being mad on their Idols) *To give him Glory.*] by acknowledging his Juſtice, and ſubmitting to him, and bringing forth Fruits *meet for Repentance.*

V. 10. *And the fifth Angel poured out his Vial on the Throne of the Beaſt,*] The fifth Vial. that is, *The chief place* wherein *he appeareth* in his *higheſt Majeſty* and *Glory*. So that *this Vial* is ſuppoſed to be poured out upon *Germany*,

or

or *the German Empire*, since the year 1600, especially by *Gustavus Adolphus* King of *Sweden*, who entered *Germany* with his Army about the Year 1630, which War did not end till 1648. *And his Kingdom was full of Darkness*,] This *Vial* doth not wholly destroy, but *darken* the Kingdom of the *Beast*; it filled it with the *Darkness* of *Misery*, *Trouble*, and *Confusion*. It does not seem evident, that any *Vial*, besides the *sixth* and *seventh*, do bring a total Destruction on the Subjects on which they fall. So that the *German Empire* may be yet standing after this *Vial* is poured forth. And further, it is said immediately before *that Vial* which destroyeth the Whore, that *she sitteth as a Queen, saying, she shall see no Sorrow*, Rev. 18.7. And how could she sit in such Pomp, if former Vials had made an utter Destruction of what they fell upon? As therefore the *seven Seals* were several degrees of Judgment upon *Rome Pagan*, and the *seven Trumpets* sounded an *alarm* of Judgment coming upon the Civil State of the Empire, so the *seven Vials* are *several degrees* of Judgment upon it after its *Papal State*, and also upon *other Enemies* of Christ Jesus. There have been *remarkable decays* of the Papal Kingdom, answerable to the *Vials*, as we have shewed, and shall shew more hereafter. *And they gnawed their Tongues for pain*,] They were almost distracted at the declining of their Grandeur, and at the *Victories* and *prosperous Successes* of the *Swedes*.

V. 11. *And they blasphemed the God of Heaven, because of their Pains, and because of their Sores*,] that is, *The Calamities* that befell them, which caused so much Vexation to them. *And repented not of their Deeds*,] viz. Their *Superstitions*, *Idolatries*, and *Blasphemies*.

V. 12.

V. 12. *And the sixth Angel poured out his Vial upon the great River* Euphrates,] We may compare this with Chap. 9. 13. which is a more clear and full Explication of it. *Upon the great River* Euphrates,] that is, The People inhabiting thereabout, (as *Isa.* 8. 7. *the King of Assyria* and his Army is called the *Waters of the River.*) *These* are the *Turks* that possess that part of the World upon the River *Euphrates*, so that *this Vial* relates plainly to the *sixth Trumpet*. The *subjects* of the *other Vials* are not *Literal* but *Mystical* and *Metaphorical*; And therefore *Euphrates*, in probability, is not to be understand *literally here* of that *very River*, but of the People about it. *And the Water thereof was dried up,*] that is, The *Turkish Empire* was diminished and lessened, in order to the restoring the *Jews*; and if their restoring to their *own Land* be intimated thereby, the *overthrow* of the *Turks* seems needful to remove Impediments out of their way. And a more full *Conversion of the Gentiles* probably will go along with the *calling* of the *Jews*. (*b*) And therefore as the *Turks*, before *bound* at *Euphrates*, were *loosed* by the *sixth Trumpet* (as a Plague on the Christian World for following Antichrist) so it seems agreeable to the *Divine Providence*, that by the *sixth Vial* the *Church* should be freed (at least in good part) from *that grand Enemy*. So that *by the drying up of Euphrates*, may be signified not as if the *Turkish Empire* would be utterly broken in pieces, or destroyed, but that some *newly converted Princes* of The sixth Vial.

(*b*) Thus we may see, that as *great Calamities* came not only on the *Civil State* of the Empire, but on the *Church* also by the *Trumpets*, so *great good* will come by the *Vials* unto the Church.

the

the *Eaſt* will *paſs over Euphrates* (*i*) to joyn with the *true Church* of Chriſt, before the Effuſion of the *laſt Vial. That the way of the Kings of the Eaſt might be prepared,*] Some by the *Kings of the Eaſt* underſtand the *Jews*, very *many* of whom live in the *Eaſtern parts* of the World. And it may take in (as Dr. *More* thinks) ſome great *Baſhaws* and Men of Note among the *Turks*, *Perſians*, and other Eaſtern People. *Peganius* underſtands the *Perſians* and *Tartars* by the *Kings of the Eaſt*, and by thoſe words [*that their way may be prepared*] he underſtands *the removing whatſoever might hinder them* from *coming over* to the *true Church*. And ſurely *Popiſh Idolatry*, and the *Power of the Turks* are the great Hinderers of the *Jews Converſion*, and poſſibly of *other Nations* alſo. But that which ſeems further to evince the *calling of the Jews* to be one main thing here intended, are *thoſe Expreſſions* of *Joy* in the Church, Chap. 19. that *Chriſt reigns*, and that *his Wife hath made her ſelf ready, and that the Marriage of the Lamb is come*, &c. *Theſe*, in probability, cannot agree to any *other Events* ſo well as to *this*, of the Converſion of the *Jews*, which (*Rom.* 11.) is called *a Reſurrection from the Dead*. And it is alſo to be noted, that the many *Hebrew Expreſſions* and *Phraſes* uſed in *this Vial*, and not elſewhere in this Book, ſeem to intimate that the *Hebrews* and *Jews* have ſome *ſpecial Intereſt* in the Event of it. As particularly the *place* of the Battle is called in Hebrew *Armageddon*, to note, that the *Hebrews* are therein concerned, whoſe *Cuſtom was* to *name*

(*i*) The *Euphratean Horſe-men* in the ſixth Trumpet, are the *Turkiſh Armies* (ſays Mr. *Mede*,) And yet, ſays he, I would not exclude the *Perſians* from being concerned alſo in this ſixth Vial.

places

places from Events. 2. The *Praiſe given to God* upon the *Victory*, is in the *Hebrew Tongue*, viz. *Hallelujah*, Chap. 19. not mentioned in any *other Song* in this Book (though there be many) becauſe there was no conſiderable number of *Hebrew praiſers before this*. 3. *Theſe brought in* are called the *Lamb's Wife*, as *eſpouſed* to him, or in a *Covenant relation* to him, which agrees to none but that *ancient Covenant-people* the *Jews*; unto *which Covenant* God ſeems to have reſpect even in their laſt Call. Whither the *Jews* ſhall *only be converted* to *believe in Chriſt*, or ſhall alſo be *re-inſtated* in their *own Land*, I ſhall not determine. But this we may obſerve, 1. That where they live, they live moſtly *as a diſtinct People* by *themſelves*, not mixing themſelves with other Races or *People* in their Marriages. 2. *Many Scriptures* in the Old Teſtament ſeem to ſpeak of the *reſtoring* not only of *Judah*, but of *Iſrael* alſo, to ſerve God in their *own Land*, (ſee *Ezek.* 37. 20, 21, &c. *Jer.* 3. 18. *Ezek.* 34. 13. & 36. 24. & 37. 14. & 39. 27, 28. *Iſa.* 11. 10, 12. *Amos* 9. 11, 12, 14, 15.) *Theſe* Scriptures ought to be diligently weighed and conſidered. Having thus ſhewed that the forementioned Impediments being removed, it is very probable the *Jews* will now be *converted*, and *being converted*, will *joyn* with the *Church* of Chriſt, which is now to *engage* againſt the *Beaſt* and his *Adherents*, as we find in the four following Verſes.

V. 13. *And I ſaw three unclean Spirits*,] From this Verſe to the ſeventeenth, is held forth the *laſt great Expedition* of *Antichriſt* for his Support, before his utter Ruin. *Three unclean Spirits* viz. *wicked Emiſſaries*, *Negotiators* and *Solicitors* (who are not of God but the *Devil*, v. 14.) being erroneous in their Doctrine, and wicked in their Converſation,

and

and called *Spirits*, for their Activity and Nimbleness in compassing their Designs. *Like Frogs*,] Who are of a *filthy* and *loathsome nature*, and crawl about, and live both in the *Water* and on the *Earth*. *Come out of the mouth of the Dragon, and of the Beast, and of the false Prophet*,] that is, *some* of them belonging to the *Dragon*, viz. to *Pagan* and *Heathen Powers*, such as the *Turk*: *Others* to the *Beast and False Prophet*, viz. the *Head* of the Papal Church, and his Ecclesiasticks. *Working Miracles*,] 1. Such *Miranda* or wonderful things as the *Devil* by his natural and experimental Knowledge of things, and special Dexterity in applying *Actives* to *Passives*, can of *natural Causes* produce and *really* effect. 2. *Delusory Miracles*, that is, Such things as are *beyond the power of Nature*, which *he* doth not *really perform*, but only *delude* People and make them believe they are performed by him, see Chap. 13. 13. called *Lying Wonders*, 2 Thess. 2. 9. 3. Making Men believe *Lying Legends* of *Counterfeit Miracles*, and suchlike things. *Which go forth unto the Kings of the Earth*,] that is, Are diligent to *travel* into all Parts, to perswade Kings and Princes to uphold the Popish Cause. *And of the whole World*,] To perswade also any *Heathen Nations*, or *Powers*, to joyn with them against the *true Church*. *To gather them*,] Not that *this* is their Intention, but by God's over-ruling Power it proves so in the *Event*. *To the Battle of the great day of God Almighty*,] Wherein he will extraordinarily execute his Judgments on these Adversaries, and eminently appear in taking Vengeance on them.

V. 15. *Behold I come as a Thief*,] This Verse should be included in a *Parenthesis*, and is inserted to *comfort* the Faithful Servants of God against these *great Preparations* of the *Enemy*, promising them

them his ſpeedy Aſſiſtance. *As a Thief,*] that is, *ſecretly, ſuddenly,* and *unexpectedly* to deſtroy *theſe Enemies,* when they think leaſt of it. I ſay even then, *I am at hand* to take Vengeance on them, and to deliver my Church and People. *Bleſſed is he that watches,*] viz. Againſt thoſe *Temptations* he will be then expoſed to, continually expecting help from me. *And keepeth his Garments,*] that is, *His Profeſſion* unſpotted from Sin, and the Defilements of Antichriſt; *Leſt he walk naked,*] that is, Appear as a Man deſtitute of *Uprightneſs* and *Sincerity. And they ſee his ſhame,*] Which ever follows upon a ſinful Courſe.

V. 16. *And he gathered them,*] that is, God by his all-wiſe Providence permitted it ſo to be, ſee v. 14. *As he* ſuffered *Ahab* to be ſeduced by the *Falſe Prophets* to his Deſtruction, 1 *Kings* 22. 22, 23. ſo he ſuffered *theſe fooliſh Kings* to hearken to the *Frogs* to their own Ruin, and in his ſecret Providence orders *that Deſign* of the *Beaſt*, and the *Enmity* of theſe Kings *to ſuch an end,* as ſhould *glorifie* himſelf and *undo* them. For 'tis like *ſeveral of them* for many years deſpiſed the Goſpel, and never had been gathered by it; and therefore are now, by God's juſt Judgment, given up to yield to *theſe Lying Spirits.* Poſſibly *ſome Heathen Kings* will be engaged herein, and probably the *Turk* (as near unto them) will be induced to ſet on the true Chriſtians. *Unto a place called in the Hebrew Tongue Armageddon,*] It is obſervable that many *Hebrew Phraſes* and Expreſſions are uſed *here* and not elſewhere, as particularly the *name* of *this place.* Which ſeems to intimate a *ſpecial Intereſt* (as I ſaid before) that the *Hebrews* have in this Vial. *Armageddon,*] Not as if there were *ſuch a place* bearing *that name,* when the Battle is to be fought, but it will be ſo called

called (saith Mr. *Durham*) from the *Event* of the Expedition or Battle, as it was usual with the Jews to name *places* from some *remarkable things* done at them, as appears by those names *Bochim*, *Achor*, *Hamongog*, (Ezek. 39. 11.) *Bethel*, &c. Or it may be so called in relation to *Megiddo*, and the *Battles* fought there, *viz.* That of *Deborah* and *Barak*, where *Sisera* was overthrown, *Judges* 5. 19. So the Hebrew word *Har* signifying an *Hill*, and joyned to *Megiddon*, may signifie such a *place* where the *Enemies of the Church* shall be destroyed. (*k*)

The seventh Vial.

V. 17. *And the seventh Angel poured out his Vial into the Air,*] (*l*) that is, The *Devil's Universal Kingdom*. *The Air*, or this *lower Region* is, by God's Permission, *Satan's Range* or *Territory*: And therefore here seems to be meant, that the *Children of the Devil*, who had so long given Disturbance to the Church, (viz. the *Dragon*, *Beast* and *False Prophet*,) should *all of them* taste of the Wrath of *this Vial*. Hence Chapter 20. 10. we read that *Satan* is *cast into the Lake*, after the *Beast* and *False Prophet* whom he had deceived. *And there came a great Voice out of the Temple of Heaven, from the Throne,*] that is, from God who sat thereon, which intimates the *Authority* of the Speaker, *saying*, *It is done,*] that is, *These last Plagues* are now finished; alluding to what he had *sworn* Chap. 10. concerning *the finishing the*

(*k*) *Harmageddon* propheticè tribuitur illi loco in quem congregandi dicuntur in prælium Reges totius terræ. Propriè enim est הַר מְגִדּוֹ *Har-Megiddo*, qui lugubri *Josiæ* Regis clade, quam à Pharaone Nechone sustinuit, celebratus est 2 Reg. 23. 29. 2 Paral. 35. 22. *Glassius*.

(*l*) As the *three last Trumpets* were most *remarkable*, so are the *three last Vials*.

Mystery

Myſtery of God, which is afterwards more clearly mentioned, *viz.* Chap. 11. 15. *That the Kingdoms of this World ſhall become the Kingdoms of our Lord, and his Chriſt*, and that whatever elſe God hath revealed concerning the Ruin of Antichriſt, and the flouriſhing of his Church, ſhall now be accompliſhed.

V. 18. *And there were Voices, and Thunders, and Lightnings, and a great Earthquake,*] To ſhew the *exceeding greatneſs* of the Judgment of *this Vial*, immediately inflicted by God himſelf. And as that *mighty Earthquake* at the opening of the *ſixth Seal* (Chap. 6. 12.) denoted the downfall of the *Pagan Religion*, ſo this may ſignifie the utter demoliſhing of *Babylon's Power* and Superſtition, that it may *Rule* no where any longer. *Such as was not ſeen ſince Men were upon the Earth, ſo mighty an Earthquake and ſo great.*] that is, It would produce great Commotions and Alterations in Nations.

V. 19. *And the great City was divided into three parts,*] This is added as the effect of the *great Earthquake*, and may ſignifie that the *remainders* of the Church of *Rome*, or the Antichriſtian State, were now ſorely ſhattered. *And the Cities of the Nations fell,*] viz. *Heathen places*, that withſtood Chriſt and His Goſpel. For all Chriſt's Enemies are now to be depoſed from publick Authority. *And great Babylon,*] that is, The remainder of the *Popiſh Hierarchy*, and the Adherents to that Intereſt. *Came in remembrance before* (m) *God,*] He ſhewed by this Deſtruction that he remembred all her Wickedneſs. *To give unto her the Cup of the Wine of the fierceneſs of his Wrath*, ſee Notes on Chap. 14. 10.

(m) So good Works are ſaid to be remembred by God when they are rewarded by him, *Acts* 10. 4, 31.

V. 20. *And every Island fled away, and the Mountains were not found,*] These are the *Effects of extraordinary Earthquakes*, see Chap. 6. 14. Some by *Islands* and *Mountains* understand the *Inhabitants* of them *both*.

V. 21. *And there fell upon Men a great Hail out of Heaven, every Stone about the weight of a Talent,*] Here seems to be an Allusion to the *Hail-stones*, *Jos.* 10. 11. by which God fought against the five *Canaanitish Kings*. It signifies possiby *further great Judgments* with which God will pursue the *Beast*, and his Party, until they be utterly destroyed. A *Talent* some reckon to be about an *hundred pound weight*. These *Hail-stones* are big enough not only to *kill Men*, but to dash them all to pieces. This therefore we must understand as an *Hyperbole*, and as *meant* to set out *their Destruction* more *emphatically*. *And Men blasphemed God because of the Plague of the Hail; for the Plague thereof was exceeding great,*] They were so obstinate in their Idolatry, that they stood it out against all God's Judgments, and *blasphemed* him to the very last hour, whereas they should have humbled themselves under his mighty Hand. We read nothing of the *old Egyptians* Blaspheming God because of their *Plagues*, which yet is often said of these *Egyptians*.

The next *Explicatory Vision* belonging to the *Vials*, we have in the following Chapter.

CHAP. XVII.

THIS *Explicatory Prophesie* consists of *two Visions*, wherein some *special things* mentioned in the *former* (more *darkly* and *briefly*) are now here more *fully*

fully explained; *The Holy Ghost* aiming hereby to point out *what* this *great Babylon*, or *Antichristian Church* is, which is so opposite to the *true Church* of Christ. We are therefore to look on *this Prophesie* as a *special Key* for the opening the *principal Mysteries* of the *Revelation* which relate unto *Antichrist*. Hence Dr. *More* calls this Chapter *the Royal Gate that will let us in to view (with the greatest certainty and assurance) all those Scenes of future things, which are exhibited either by St.* John *himself, by St.* Paul *or* Daniel, *touching the Church in its apostatized State*, Myst. Iniq. p. 261. Particularly in this Chapter is described the *Object* of the Judgments of the *Vials*, viz. the *Whore* and *Beast*, and *who* are to be understood by them, with *a general hint* who are to be the *Instruments* in their *Ruin*, which *Judgments* are more *particularly* described in the *following Chapters* to which this is *Preparatory*.

V. 1. *And there came one of the seven Angels, which had the seven Vials,*] that is, The *first* of the *seven* (who was to begin this Execution on *Babylon*) and was employed to inform the Apostle *John*, who this *great Whore* was, and *what City* was meant by *Babylon*. *And talked with me, saying, Come hither, I will shew thee the Judgment of the great Whore,*] viz. Which is to be inflicted on her, by the *just* and *righteous Judgment* of God for *her great Sins*. Which being a *special part* of *this Vision*, doth therefore bear the *Title* of the *whole*. By *Whore* is meant the *great Idolatrous City* and *Church* of *Rome*. The Church of *Rome* hath long since turned *Idolatrous*, and *Idolatry* in the *Prophetick Style*, is usually called *Whoredom*. The *Romish Church* hath been guilty of the *greatest defection*, and *falling away* from the *true evangelical Doctrine* and *Worship*, that ever was. And though some *particular Churches* have degenerated in *some*

Reſpects, yet not like *Thy*. She is called the *great Whore*, becauſe of the Extent of her Juriſdiction, having *many People* ſubject unto her. That which Chap. 13. is ſpoken of the *Papacy* as a *Beaſt*, is here applied to it under the notion of an *Whore*, or an *Idolatrous Church*, or Community. Particularly *thy Whore* is the ſame with *Babylon*, as appears by the *ſameneſs* of their *Names*, v. 5. and by the *ſameneſs* of their *Practiſes* (viz. *to allure to Fornication*, Chap. 14. 8. and to *perſecute*, Chap. 11. 7.) and by the *ſameneſs* of their *Ruin* and *Judgment*, compare Chap. 14. 9, 10, &c. with Chap. 16. 19. and with Chap. 18. 2. &c. and ſo this is by moſt of the *Fathers* applied to *Rome*, and is ſo granted by the moſt Learned of the *Papiſts* themſelves. *That ſitteth upon many Waters.*] that is, Exerciſeth Juriſdiction over many People. Or with Alluſion to *old Babylon* (which gave Her her Name) which was ſituated near *Euphrates*, a River in which there was a great Collection of (*n*) Waters.

V. 2. *With whom the Kings of the Earth have committed Fornication,*] that is, ſaith Dr. *More*, by whoſe *Allurements* and *Perſwaſions* the *Kings* and *Princes* of the *Roman Empire* (called Οικουμένη, *Luke* 2.) have admitted and embraced her *Idolatrous Doctrines* and *Practiſes*, which is *Spiritual Whoredom*, *Myſt. Iniq.* p. 277. *And the Inhabitants of the Earth* (that is, the *People* of the *Romiſh Empire*) *have been made drunk,*] that is, Irrationally addicted to, and bent on the way of *Superſtition* (being through

(*n*) 'Tis obſervable that in this Viſion *three Seats* are attributed to the *Whore*, 1. *Upon many Waters*, as here. 2. Upon the *Scarlet coloured Beaſt*, viz. The Roman Empire. 3. *Seven Mountains*, v. 9. the natural *Seat*, or *Site*, of the City of *Rome*.

God's

God's juſt Judgment ſo deluded, 2 *Theſſ.* 2. 11. that it is as hard and difficult to convince and convert them, as to deal with a Drunken Man) *with the Wine of her Fornication,*] that is, with *that Wine* with which ſhe allured them to commit *Idolatry* with her. By *this Wine* may be meant, *Honours, Riches, Preferments,* and *the Gaudery of her Worſhip,* and her *Diſpenſations* and *Pardons,* and the *pretended Antiquity* and *Union* of their Church, or whatever *ſpecious Arguments Papiſts* uſe to entice and draw People into their Communion.

V. 3. *So he carried me away in the Spirit,*] that is, In an *Extaſie* or *Rapture* of Mind, (which was wrought in me by the Power of the Holy Ghoſt) and *in which* my *outward Senſes* being bound up by a Supernatural Power, my *Underſtanding* was fixed, and raiſed up to the Contemplation of Divine Objects, repreſented to me in the (*o*) Viſion. *Into the Wilderneſs,*] A place of Privacy, where I might diſcern things more *Undiſtractedly. And I ſaw a Woman,*] The *Woman* here is the *ſame* that is called *Whore* v. 1. viz. the Roman Idolatrous Church. *Sit upon a Scarlet-coloured Beaſt,*] that is (ſay ſome) the *Roman Empire,* having many of the *Dominions* thereof under her command. *Full of names of Blaſphemy,*] that is, of *all kinds* of *Idolatry,* both *Idolatrous Doctrines, Titles* and *Practiſes. Having ſeven heads* (or ſucceſſive Forms of Governments) *and ten horns.*] namely *Kings,* ſee on v. 9, 10, 12, and on Chap. 13. 1.

V. 4. *And the Woman was arrayed in Purple and Scarlet colour,*] that is, Arrogated to her ſelf *Imperial Power* and *Majeſty. And decked with Gold, and*

(*o*) *A Spiritual Frame of Mind* is certainly requiſite to the diſcerning the *Viſions* of God.

precious Stones, and Pearls,] This refers (ſaith Dr. *More*) to the Pope's *Triple Crown*. *Having a golden* (p) *Cup in her hand,*] viz. An enchanted Cup or *Philtrum*. It ſignifies the *ſpecious Pretences* and *means* ſhe uſes to tempt and allure People to her Idolatries and Superſtitions. *Full of Abominations,*] that is, *Abominable Doctrines* and *Inſinuations*, and *Titles*, as *Vicar of Chriſt*, and *Head of the Church*, &c. *And filthineſs of her Fornication,*] that is, Filthy Idolatry.

V. 5. *And upon her Forehead was a name written,* viz. (q) *Myſtery,*] that is, Was as *evident* as if it had been there written. Many teſtifie that the word *Myſtery* was heretofore put upon the Pope's *Mitre*. The Truth of which Biſhop *Downham* doth aſſert, with all poſſible Confidence. *Quod autem ait in fronte Meretricis ſcriptum fuiſſe nomen* (*Myſterium*) *id in Romano Pontifice completum eſſe pro comperto habemus.* Which *paſſage* is ſo *confeſſed a truth*, that *Leſſius* in his anſwer to King *James*, could not deny it. *Babylon the Great,*] Hereby both the *City* of *Rome*, and the *Hierarchy*, ſeem to be meant, and ſhe is called *Babylon*, not only for her *Idolatry*, but her *Tyrannical Pride*, and holding the People of God under ſuch a dreadful Bondage and Captivity as old *Babylon* did. And ſhe has the name of *Great* becauſe of her vaſt Dominions. The Church of *Rome* boaſts her ſelf to be the *Catholick Church*. *The Mother of Harlots,*] or rather of *Fornications*, Πορνειῶν, as ſome Copies have it which the *Vulgar Latin* follows, and beſt ſuits with the following

(p) See Jer. 51. 7. Babylon *hath been a golden Cup in the Lord's hand, that made all the Earth drunken: The Nations have drunken of her wine, therefore the Nations are mad.*

(q) That is, *Myſtery of Iniquity*, as it is 2 *Theſſ.* 2. 7.

words.

words. *And of Abominations of the Earth,*] that is, *Abominable Doctrines*] and *Practices*, as *deposing Kings, absolving Subjects from their Allegiance, dissolving lawful Marriages, tolerating publick Stews*, &c. And further, *Rome* is the *Head* or *Chief* of those Cities that commit Spiritual Fornication with her.

V. 6. *And I saw the Woman drunken with the Blood of the Saints,*] that is, Of *Holy* and *sincere Christians*, which she had spilt with an insatiable greediness and delight. *And with the Blood of the Martyrs of Jesus,*] that is, His Special and Faithful Witnesses, whom she killed for bearing their Testimony to Him, and adhering constantly to his Doctrine. *And when I saw her, I wondered with great Admiration,*] viz. That God should suffer so much of his dear Servants Blood to be shed by her; I wondred what might be the meaning of it.

V. 7. *And the Angel said unto me, Wherefore dost thou marvel? I will tell thee the Mystery of the Woman,*] that is, The meaning of this *Type* and *Representation*. And *this alone* of all the Mysteries in the *Prophetical part* of this Book is expounded, that we might have some certain Foundation for interpreting of it, and understanding the rest by it. *And of the Beast that carries her,*] viz. Of the *Roman Empire* that supports her, and yields a kind of servile Subjection to her. *Which hath the seven Heads, and ten Horns,*] see Notes on v. 3, 9, 10, 12.

V. 8. *The Beast that thou sawest was, and is not, and yet is,*] that is, The *Roman Empire was* in its *sixth* Head *Pagan*, and so continued till about the year 310. Then *was not Pagan* but *Christian*, and *yet is* (as in the close of the Verse) that is, is *as Idolatrous* again,

as the old Empire was; being now *headed* and influenced by the *Beaſt with two horns*, (Chap. 13. 11.) who ſets up his *Idolatrous Worſhip* among all thoſe that will ſubmit to him, and be of his Church. And if any ſhall inquire whence this Idolatrous Church ſhall have its riſe, the *Apoſtle* anſwers, *It ſhall aſcend out of the bottomleſs Pit*,] that is, Shall have its riſe *eſpecially* from *Hell*, and ſhall be a *Government* not warranted by *God*, or *his Word*, but contrived by the *Devil*, and ſhall be eminently ſubſervient to the Advancement of his Kingdom. But at laſt *It ſhall go into Perdition*,] that is, ſhall be finally deſtroyed, never to revive again. *And they that dwell on the Earth*,] viz. The generality of the Inhabitants of the *Antichriſtian Territories* (ſome few excepted) *Shall wonder after the Beaſt*, ſee Chap. 13. 3.] that is, Be wonderfully taken with him, and ſhall follow him with an *implicit Faith*, and be ſubject unto him. And this Admiration ſhall have ſuch an effect upon them, as to make them pay him *more* than a *civil Reverence* and reſpect. They will be ready to worſhip and adore him. But *theſe Admirers* are only *ſuch, Whoſe names are not written in the Book of* (r) *Life from the Foundation of the World*.] ſee Notes on Chap. 13. 8. And he intimates there will be great cauſe of Admiration for *them* or *any others* (if they will duly conſider it) *When they behold the Beaſt that was*] viz. The *Empire* that was *Idolatrous* before, under its *ſixth*

(r) Some by the *Book of Life* underſtand the *Book of Redemption, or the Covenant of Grace*, which God made with Man immediately after the Fall, *Gen.* 3. 15. The Conditions of which *Covenant* (which are true Repentance, and a true Faith in Chriſt Jeſus) ſome not performing, they are ſaid *not to have their names written in the Book of Life*.

Head,

Head, namely, the Pagan Emperors. *And is not*,] that is, Is not manifeſtly and apparently ſo now, is not in *ſuch a manner* Idolatrous as it was before. *And yet is*,] that is, Is in effect the *ſame*, (though in diſguiſe) is an Image of the ſame, having introduced a *Pagano-Chriſtian* Idolatry, which is very like the former, ſee Chap. 13. v. 14, 15.

*V. 9. *Here is the Mind that hath Wiſdom*,] ſee Chap. 13. 18. that is, Here the *Mind* that hath Wiſdom, may exerciſe it ſelf for the right Underſtanding and applying theſe marks. *The ſeven Heads are* (that is, *ſignifie*) *ſeven Mountains*,] Theſe are to be underſtood properly, as appears by the Scope of the *Angel* here, and are a clear Deſcription of *Rome* (as to its Local Situation) it being ſo famouſly taken notice of, both by *Hiſtorians* and *Poets*, for its (*ſ*) *ſeven Hills*. *On which the Woman ſitteth*,] that is, The *Roman Eccleſiaſtical Polity* not only rules over, but in a peculiar way hath *her Reſidence*, *Pomp*, *Court* and *Throne* there, and from thence rules over many People. *Rome* hath been the *uſual See* or *Seat* of the *Whore*, but the *Seat* of the *ſeven-headed Beaſt* hath been ſome times changed.

V. 10. *And there are ſeven Kings*,] that is, The *ſeven Heads* do not only ſignifie *ſeven Hills*, but *ſeven Kings* alſo, viz. *ſeven Forms* of Government by which *Rome* was governed. The term *Kings* in Scripture ſignifying *Rulers*, whither the Government was in a *ſingle Perſon*, or in *many*, with *Supream Power*. *Rome* (as was ſhewed before, Chap. 13.) was governed 1. by *Kings*, 2. by *Conſuls*, 3. by *Tribunes*, 4. by *Decemviri*, 5. by *Dictators*, 6. *Emperors* that were *Pagans*, 7. by *Emperors*

(*ſ*) 1. *Palatinus*, 2. *Celius*, 3. *Capitolinus* or *Janiculus*, 4. *Aventinus*, 5. *Quirinalis*, 6. *Viminalis*, 7. *Eſquilinus*.

that

that were *Christians*, 8. by *Pagano-Christians*. And thus the *whole Series*, or *Line*, doth fall into eight parts, agreeable to *History* and *Prophesie*. For there are plainly numbred *eight kinds*, though but *seven Heads* of the *Beast*. For under the *Christian Emperors* the Empire was *no Beast*, and therefore *They* could be *no Head* thereof. These *Governments* were immediately *successive* one to the other, and belonged to *one* and the *same* Body, and sat at *Rome*; and therefore both *Kings* and *Hills* are represented by the same *Type* of Heads. *Five are fallen,*] *Five* of these were *fallen* in St. *John*'s time, viz. The Government by *Kings*, *Consuls*, *Tribunes*, *Decemvirs* and *Dictators*. *And one is,*] viz. The Government by *Pagan Emperors* was *at that time* in *being*. *And the other is not yet come,*] that is, The *Christian Cesars*, (which is called *the other*, or the *next Form* of Government, yet not a *Head of the Beast*) is not (says he) yet come. Now observe, 'tis not called here ὁ ἕβδομος, but ὁ ἄλλος, on purpose to indicate *His difference* from all that went before him, as if he did *toto genere differ* from the *former*, as being purely *Christian*, and so not properly of the Line of his *Predecessors*, they being *all Pagans*. *And when he comes, he must continue a short space,*] The Government of *Christian Emperors* lasted but a little while, before the *Bishops* of *Rome* wrested the Power out of their hands, *viz.* about an *hundred and fifty years*, reckoning from *Constantine*, until the *Fall* of the Western Empire under *Augustulus*, *A. D.* 476.

V. 11. *And the Beast that was, and is not, he is the eighth, and is of the seven,*] that is, The *Roman Empire* that was a *Beast* at *first* when *Pagan*, (see Chap. 13. 2.) and afterwards, *during the Christian Cesars*, was not *so*, yet afterward *degenerated* into Idolatry;

Idolatry; and ſo made the *eighth* Succeſſion of Government. But though this was the *eighth Government*, yet it was *one* of the *ſeven Idolatrous Heads*, for *that* of the *true Chriſtian Emperors* muſt not be counted *one* of them, nor one of the *blaſphemous Heads* of the *Beaſt*, which were *ſeven* and no more. But if we reckon by the order of Kings or Governments (the *Dynaſty* of the *Chriſtian Ceſars* being *included*) the *Beaſt* (who had two Horns like a Lamb, Chap. 13. 11.) muſt needs be the *eighth*. And if we reckon by the *heads* of the *Beaſt*, which were *Pagan*, and *Idolatrous Forms* of Government, or *Pagano-Chriſtians*, then *that* of the *Chriſtian Ceſars* muſt be left out. If therefore we reckon *this Beaſt* among the *Kings*, or Roman Governments, his place is the *eighth*; but if among the *Idolatrous heads*, he is the *ſeventh*. *And goeth into Perdition.*] that is, ſhall finally be deſtroyed.

V. 12. *And the ten Horns which thou ſaweſt are ten* (*t*) *Kings*,] The *former Beaſt*, viz. the *ſixth Head*, (or *that* of *Pagan Emperors*) had *ten horns*, (Chap. 12. 3.) and exerted its Strength, and Power, and Malice, by ſo many *Prætors*, or *Pro-conſuls* of Provinces. But now *theſe Horns* are *crowned* (ſee Chap. 13. 1.) Therefore by *ten Kings*, probably, here are not meant *ten Monarchs*, but *ten Governours*. And poſſibly *this number* is not to be taken ſo *ſtrictly*, as if there muſt needs be juſt (*u*) *ſo many* and no more, but it ſignifies

(*t*) See Notes on Chap. 13. v. 1.

(*u*) Sometimes *Ten* ſignifies *many* by a *Diariſmus*. They were much about *that number* in the Confuſions of the Empire. Tho' *that number* ſeems rather to be retained, upon the account of the *Ten Toes of the Image* in *Daniel*; to ſhew that *this Beaſt* is *the laſt State of the Roman Empire*, in which the *Image* was to be broken to pieces by the *Stone* (the *Emblem* of Chriſt's Kingdom) which was to ſmite it on its *Feet*, and *Ten Toes*, Dan. 2.

there

there should be many *Princes* or *Free States* (formerly Members of the Empire) that should now be *Independant Soveraignties*. By *Kings* therefore here are not to be understood *such* as were mentioned v. 10. (for they were *Heads.*) But *these* are *but Horns*, and the *former* were *successive*, but *these* altogether. So that *these ten Kings* are Supream and Sovereign Powers, or Kingdoms, or Free States, formerly *subject* unto, but now *independent* on the Empire in *civil* respects. *Which have received no Kingdom as yet,*] that is, Which were not *distinct Kingdoms* in St. *John*'s time, nor *many years* after. For *then* they were under the Emperor's Jurisdiction, and not become *Free States*, and so not called Kingdoms but Provinces. Hence Chap. 12. v. 3. *Crowns* are said to be on the *Heads*, but not on the *Horns*. But though they were not *then crowned*, yet afterwards *they were*, when the Empire was weakned, and *many* did withdraw their Temporal Subjection from it. *But receive power as Kings one hour with the Beast,*] Whereby he intimates, that they should *receive power as Kings* about the *same time* with the *Beast*, viz. about the time the *Empire* should relapse again into Idolatry. About which time it should be rent into *ten Kingdoms*, and these *ten Kings* should all of them so succeed in their Enterprizes, as to make themselves *Free Princes*, or *States*, and that *within a little while* after the Degeneracy of the Empire.

V. 13. *These have one mind,*] (he says) These *ten Kings*, when they are *set up for themselves*, and are separated from the Empire in *Civil Respects*, yet will have *one Mind* in Matters of Religion, and will be *all* of the *Religion* of the *Empire*, viz. *Pagano-Christians*. And though they often differ among themselves in *civil Matters*, yet the *Beast* with two Horns hath *their power* at his command, as if they were

were his *Horns*, and grew out of his Head. *And ſhall give their power and ſtrength unto the Beaſt,*] Not by way of *inveſting* him in it, but *aſſiſting* him with it, and uſing their Power and Authority to maintain him in his *Idolatrous* and *Pagan-like* Superſtitions.

V. 14. *Theſe*, viz. Theſe *ten Kings* (being *Horns* of the *Beaſt*, and ſo puſhed on by him) *ſhall make war with the Lamb,*] though they intend not to fight with *Chriſt* himſelf, yet *really* ſhall oppoſe him in his *Truth, Goſpel, Miniſters, Members*, and *Servants*. *And the Lamb ſhall overcome them,*] *Some* of them by the power of his Goſpel, *Others* that will not be converted, he will *one way* or *other* ruin and deſtroy. *For he is Lord of Lords, and King of Kings*, Chap. 19. 16. 1 Tim. 6. 15. Theſe *Titles* ſhew his Godhead and Omnipotency. *And they that are with him, are called, and choſen, and faithful,*] that is, Having ſuch a Power, He knows how to fit Inſtruments for his purpoſe, and *thoſe* he ſhall make uſe of in this work, ſhall be *choſen* Perſons, and *Faithful* in the diſcharge of their Truſt.

V. 15. *And he ſaith unto me,*] that is, The Angel now goes on in the further Explication of the Viſion. *The Waters which thou ſaweſt, where the Whore ſitteth, are People, and Multitudes, and Nations, and Tongues,*] that is, Many and divers Nations belonging to the Roman Empire, as appears by comparing it with Chap. 13. 7.

V. 16. *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and make her deſolate and naked,*] that is, *Some* of them ſhall be Executioners of this Judgment, though *others* of them ſhall continue to lament her Ruin, as we find Chap. 18. 9. *Some of them ſhall make her deſolate,*]

By

By *leaving* her Communion, and aboliſhing the *Papal Power*, and *Popiſh Religion* in their Kingdoms and Governments, and *ſhall make her naked*,] by withdrawing their *former Supplies* by which ſhe was ſupported and maintained in her Pomp, and ſhall alſo lay open her abominable Idolatries before the World. *And ſhall eat her fleſh*,] that is, Feed themſelves on her *Spoils*, and take *her Revenues* in their ſeveral Kingdoms to themſelves. *And burn her with Fire*,] that is, Shall utterly deſtroy her.

V. 17. *For God hath put it into their Hearts to fulfil his Will*,] viz. As he gave them up firſt *judicially* (w) to *Deluſion*, to own the *Antichriſtian Whore*, *And to agree to give their Kingdom to the Beaſt*, by ſubmitting to him, and being governed by him, (ſee Notes on v. 13.) So now they ſhall *hate the Whore*, and *burn her with Fire*. And this ſhall be in God's own *appointed time* and not before. It will not be *Until the words of God ſhall be fulfilled*,] that is, Till the time *decreed* by God, and *foretold* by his *Prophets*, concerning the expiring the Times of the *Beaſt*, and the coming of Chriſt's Kingdom ſhall be fulfilled; but then the *Scene* of things will be *changed*, and God (who before permitted them to agree to ſubmit to the *Whore*) will now put into their Hearts *other Sentiments*, ſo that *now* they ſhall *hate her* (x) and help to deſtroy her.

V. 18. *And the Woman which thou ſaweſt*,] The *Angel* being now to cloſe the *Character* of the

(w) See Rom. 1. 26. 2 Theſſ. 2. 10.

(x) Some from hence obſerve, that *no one* of the Kingdoms or Principalities, that own and ſubmit to the *Papacy*, ſhall be able to arrive to *an Univerſal Monarchy*, but ſhall remain as they are, till God put into their Hearts to forſake the Idolatrous Church of *Rome*.

Whore,

Whore, giveth the *cleareſt* in the *laſt place*, thereby to difference *this City* from all others. *Is that great City* (viz. *repreſents that great City*) *which reigns over the Kings of the Earth*,] This is ſo clear a Deſcription of *Rome*, that the *Papiſts* themſelves (*y*) cannot withſtand the *light* and *force* of it; and therefore *in this ſenſe* the generality of *Interpreters* do acquieſce. So that by *Rome* muſt here be underſtood (in plain Engliſh) the *Hierarchy* of the Church of *Rome* which *rides on the Scarlet-coloured Beaſt*, and rules over the *Kings* and *Princes* of the Earth, that are in Communion with her.

(*y*) As particularly *Bellarmine*, *Ribera*, *Alcaſar*, whoſe words are quoted by *Pareus*, *Alapide*, and others.

CHAP. XVIII.

THis Chapter contains a large and particular Deſcription of the (*a*) Deſtruction of the *Antichriſtian Hierarchy*, having their head quarters at *Rome*, as is before declared.

This Deſtruction is publiſhed by the *Voices* of *three Angels*: The firſt declares the certainty of her Ruin, and the cauſes of it, from v. 1 to 4.

V. 1. *After theſe things*,] that is, immediately after the diſtinct Repreſentation of the *Woman* and her whole Eſtate in the foregoing Chapter, the

(*a*) This *Deſtruction* is ſet out in Expreſſions borrowed from the *old Prophets*, who propheſied of the Deſtruction of *old Babylon* and *Tyre*, and ſet out the Certainty, Terribleneſs, and Irrecoverableneſs of their Ruin. See *Jer.* 50. & 51. *Ezek.* 27.

Apoſtle

Apoſtle ſays, He *ſaw another Angel*,] differing from *him* that ſpake Chap. 17. The *Deſtruction of Spiritual Babylon* had been predicted ſeveral times before, as Chap. 14. 8, 9. & Chap. 16. 10. yet God ſends *three Angels* more, to ſignifie that her *Deſtruction draws nigh*. *Come down from Heaven*,] in the Name of God, and having Commiſſion from Him. *Having great power*,] A mighty Angel is imployed in this great Work, to deſtroy the *mighty Throne* of Antichriſt. *And the Earth was lightned with his Glory*.] that is, He had communicated to him a *great Splendor* and *Glory*, ſuitable to the Glory and Greatneſs of Him whoſe *Meſſenger* he was.

V. 2. *And he cried mightily with a ſtrong Voice, ſaying*, Babylon *the great is fallen, is fallen*,] that is, Will certainly fall, and as ſure as if ſhe were fallen already. Not ſo much the City of *Rome*, as the *Romiſh Hierarchy* ſeems here to be meant. Theſe words were alſo uttered by an *Angel*, Chap. 14. 8. but *there* they are to be underſtood of the *beginning of its fall* at the *firſt Reformation*, which yet was to proceed till it were conſummated in the utter Ruin of *Papal Rome*, which is *here more particularly* foretold. Theſe words allude to *Iſa.* 21. 9. & *Jer.* 51. 8. The Expreſſion is *doubled*, to ſhew the Greatneſs and Certainty of her fall. *And is become the habitation of Devils, and the hold of every foul Spirit*,] *Devils* and *evil Spirits* are thought to haunt *deſolate places*; *And the Cage of every unclean and hateful Bird*.] that is, Such as make *hideous* and *diſmal Noiſes*; ſuch *Birds* uſually dwell in ruinous, ruined, and deſolate places, and therefore the like was threatned to *old Babylon*, Iſa. 13. 19, 22. & Chap. 14. 23. & *Jer.* 15. 39. & *Iſa.* 34. 13, 14, 15. And ſuch Expreſſions as theſe intimate ſhe ſhall be utterly deſolate.

V. 3.

V. 3. *For all* (b) *Nations,*] that is, The *generality* of the Roman Empire, *Have drunk of the wine of the wrath of her Fornication,*] that is, Of her powerful *Inticements* and *Allurements* to Idolatry, which hath brought this Wrath upon her. *And the Kings of the Earth have committed Fornication with her,*] that is, Joyned with her in her Idolatries and Superstitions. *And the Merchants of the Earth,*] Especially those that trade in *such Wares* as are chiefly vended at *Rome*, and at other places under its Dominion; *Are waxed rich through the abundance of its Delicacies.*] that is, By reason of that Store of Money they get of her, for *delicate things* they sell her, to serve her *Lusts* and Voluptuousness.

V. 4. *And I heard another Voice from Heaven, saying,*] that is, Of another Angel distinct from the former, *Speaking in God's Name. Come out of her,*] that is, Come out of Mystical *Babylon*, and have no Communion with that Idolatrous Church, and depart from it, see *Jer.* 51. 6. & 45. *My People,*] viz. Ye who would approve your selves to be my Faithful (c) People. *That you be not partakers of her Sins,*] that is, Of her *Idolatries* and *Immoralities*, *And that you receive not of her* (d) *Plagues,*] see *Numb.* 6. 16. 26. This Text looks *terribly* on *those* that continue in that *Communion*, or *Apostatize* to that Idolatry, and instead of quite *coming out*, *being once come out*, go in again, and that voluntarily, and out of Levity of Mind.

(b) See Chap. 14. 8. & Chap. 17. 2.

(c) There may be some among them for the present that are *uncalled*, yet such as God may in time *call* out of the Communion of that Apostatized Church.

(d) See *Isa.* 48. 20. *Jer.* 50. 8.

V. 5. *For her Sins have reached* unto Heaven,*] that is, The *Cries* and Clamours of *her Sins* have followed *thick* and *threefold*, one upon the neck of another, so that they have reached up to Heaven. *This Phrase* is commonly used of *great Sins*, that when the *measure* is filled up, draw down great Judgments, see *Gen.* 18. 20, 21. *Ezra* 9. 6. *Jer.* 51. 9. *And God hath remembred her Iniquities,*] that is, *Manifested his remembrance* of them, by inflicting on her so great a Punishment for her Idolatry and Persecution, and all the abominable things *done* and *committed* by her.

* Ἠκολούθησαν.

V. 6. *Reward her even as she rewarded you,*] that is, Let every one in *his place*, being called of God, (great ones especially) assist herein, see Chap. 13. 10. & *Psal.* 137. 1. *Jer.* 51. 35. And *this* they are to *do*, not out of a *Spirit of Revenge*, which our Saviour forbids, *Matt.* 5. 39. and the Apostle *Rom.* 2. 19. but out of a *just Indignation* and *Zeal* against her Tyranny, and in a *publick authoritative way* punishing of her, as is done by *Princes* and *Magistrates*, see Chap. 17. 16, 17. *And double unto her double, according to her works,*] that is, Abundantly requite her for all her Cruelty, see *Isa.* 40. 2. *In the Cup which she hath filled, fill to her double.*] that is, Make her *drink a larger draught* of the Punishment she hath deserved, having impenitently and irreclaimably sinned against God, and highly injured his People, and therefore a double Punishment is due to her.

V. 7. *How much she hath glorified her self, and lived deliciously, so much Torment and Sorrow give her,*] Whenever God's time for the Ruin of the *Papacy* is come, the *Condition* of that Party will appear as *Miserable*, as before it appeared *Splendid* and *Prosperous*;

sperous; her Punishment will be answerable to her Pride, Luxury and Insolence. *For she saith in her Heart,*] Though she speaks not so much in words; *I sit as Queen,*] that is, I have a great Command, and am uncontroulable; *and am no Widdow,*] that is, not *desolate* nor *disconsolate* like a Widow. So old *Babylon* said, *Isa.* 47. 8. *And shall see no Sorrow.*] that is, *Feel* none, by reason of the loss of *Children* or *People*, and shall continue the Seat of Ecclesiastical Power and Empire still; so great is her Security.

V. 8. *Therefore shall her Plagues come in one day,*] Her former Sins cause these Plagues which are sudden and unavoidable. For Ruin shall be *in one day*, that is, suddenly and unexpectedly, as *Isa.* 47. 9, 11. called *one hour*, v. 10, 16, 19. *Death*] that is, War which mowes down so many: *And Mourning,*] viz. For the loss of dead Friends. *And Famine,*] The usual Concomitant of War, in Sieges especially. These shall all come upon her. *And she shall be utterly burnt with fire,*] that is, *Destroyed*, as is foretold, Chap. 17. 16. *For Strong is the Lord God who judgeth her,*] It is *his Controversie* with her, and he is able to effect what he pleaseth, how incredible soever the thing may seem to her self or others.

V. 9. *And the Kings of the Earth,*] This must be meant only of such *particular Persons* as adhere unto the *Whore*, and continue their Affection to her, even after *this Desolation*, and until the Battel of *Armageddon*. For of some of them 'tis prophesied, that they shall help to *burn her with fire*, Chap. 17. 16. *Who have committed Fornication with her,*] that is, Have been of her *Idolatrous Communion*, see v. 3. *And lived deliciously with her,*] that is, In the time of her Prosperity did partake of *her*

Delicacies, and delighted themſelves with her, ſee Notes on v. 7. *Shall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning*, ſee Chap. 14. 11. & 19. 3.] that is, When they ſhall hear of her Deſtruction.

V. 10. *Standing afar off for the fear of her Torment*,] leaſt it might reach them, and they become Sharers in it. *Saying, Alas, Alas, that great City* Babylon, *that mighty City! for in one hour is thy Judgment come*,] that is, *Suddenly* and *unexpectedly*. This is the matter of *their Aſtoniſhment*, that ſo *great* and *brave* a City ſhould be ſo ſoon deſtroyed, ſuch a *gay* and *ſplendid* Church, ſo *politickly* founded and put together, ſhould be on a *ſudden* ſo broken to pieces.

V. 11. *And the Merchants of the Earth*,] Here is another company of *Mourners*, who grieve for the loſs of their Profit. *Shall weep and mourn over her*,] As the *Merchants* of old did for *Tyre*, Ezek. 27. 2, &c. *For no man buyes their Merchandize any more*,] that is, They cannot vend their Commodities, none being ſo *rich* and *vainly Luxurious*, as *theſe*, to buy them: The particular *Merchandizes* they dealt in are *theſe* that follow.

V. 12. *The Merchandiſe of Gold, and Silver, and precious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet*,] Theſe are fit Commodities for the *Pope*, *Cardinals*, and other great Perſonages of the *Babyloniſh body*: They are fit alſo for the adorning of their *Images*. *And all Thyne wood*,] ſweet-wood uſeful for the *roofs* of *Temples*, and carved Idols. *And all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious wood, and of Braß, Iron and Marble*,] that is, Veſſels made of theſe Materials to ſerve their Idolatry and their Pomp.

V. 13.

V. 13. *And Cynamon, and Odours, and Ointment,*] viz. For *censing* and *Sacred Unctions*; *And Frankincense,*] to be burnt to *adored Images*. *And Wine,*] for the *Idolatrous Chalice*. *And Oil,*] to be used in *Baptism* and *Chrism*. *And fine Flower, and Wheat,*] for the Idoliz'd *Wafer*. *And Beasts, and Sheep,*] so that abundance were usually brought thither. *And Horses, and Chariots, and Slaves,*] or Lacquies to run by and serve their *dignified* Men. *And the Souls of Men.*] They made the People before *believe* they could purchase the Redemption of *Souls* out of Purgatory, by *Masses*. But now *that Cheat*, and *Gain* coming by it, shall cease.

V. 14. *And the Fruits that thy Soul lusted after, are departed from thee,*] viz. Those *great* and *opime Preferments* and *Dignities*, which the ambitious and worldly-minded *Romanists* so *longingly* hanker'd after, are gone. *And all things that were dainty and goodly, are departed from thee,*] that is, Those *fat Benefices* that made their mouths so run a-water in this fat *Babylonish Market*, (where any thing is to be had for Money, and scarce any thing without it) are now all gone, and they shall find them no more *at all*, they are gone for ever, without any hope of ever returning.

V. 15. *The Merchants of these things which were made rich by her,*] viz. The *Buyers* as well as *Sellers* of such Commodities, who had thriven on the Trade, *Shall stand afar off for fear of her Torment,*] Because they are in danger also of receiving their part in it. *Weeping and wailing,*] They shall be *very Sorry* to see the *Ruin* of that *Polity* that sustained them, but shall not be able to help it. The *causes* of their Mourning are expressed before, here the *manner* of it.

V. 16. *And ſaying, Alas, Alas, that great City,*] ſee Notes on v. 10. *That was clothed in fine Linnen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls,*] that is, The *Members* of that great City or *Polity* that were formerly ſo clothed (viz. *many of them*) alas for them! This Deſcription is to be underſtood of the *Romiſh* Church. *For in one hour ſo great Riches is come to nought,*] Being all conſumed by Fire, or plundered by Soldiers, *And all her Pomp* come to an end.

V. 17. *And every Ship-maſter, and all the company in Ships, and Sailers, and as many as traded by Sea,*] Another *ſort* of *Mourners* are *Mariners* and ſuch as trade at *Sea*. This *Deſcription*, to the end of the nineteenth Verſe, ſeems to be an *Alluſion* unto that Viſion of the Deſtruction of *Tyre*, Ezek. 27. from 29 to 33. *Ship-maſters* and *Sailers* are Perſons that live by carrying *Merchants Goods*; and therefore theſe words may ſignifie all *ſuch Perſons*, of what Rank or Order ſoever, who get their living by *ſerving this Myſtical Babylon*; All *Officers* of the *Papacy*, whether higher or lower, *all Rowers* in *Peter's* Bark (as they call it) *ſtood afar off*, as not able to help her, ſee *Ezek.* 27. v. 25--36.

V. 18. *And cried,*] for the loſs of their Profit: So it was at the taking of *old Babylon*, Jer. 50. 46. *When they ſaw the ſmoke of her burning,*] ſee Notes on v. 9 viz. the *Signs* of her Deſolation and Ruin. *Saying, What City is like unto this great City?*] that is, *What City* or *Church* was ever like it in *Splendor*, *Pomp* and *Power*? Who would ever have thought that ſuch a *City* and *Church* as this ſhould be laid thus deſolate?

V. 19. *And they caſt duſt on their Heads,*] Among the *Ancients* this was uſed as a *ſpecial Token* of great Sorrow and Grief (ſee *Joſhua* 7. 6. 1 *Sam.* 4. 12.

Job

Job 2. 13.) and so it is said of the *Steers-men* and *Seamen* of *Tyrus*, Ezek. 27. 30, 31. *And cried weeping and wailing, saying, Alas, Alas, that great City, wherein were made rich all that had Ships in the Sea,*] viz. *All Officers* that were *Servants* to this stately City in her Merchandise, and dealt in the *Antichristian Trade*, vending her Wares, and carrying them through the World, and bringing back Returns for the adorning of her; *By reason of her Costliness,*] or *out of her Costliness*, Ἐκ τῆς πολυτελείας, which may signifie that these Merchants were made rich out of those great Revenues wherewith she abounded. *For in one hour she is made desolate.*] This *Judgment* must needs come suddenly, when it comes in one day, as 'tis v. 8. yea in *one hour*, as 'tis here and v. 10. *Three times* in this Chapter the *suddenness* and *speed* of this Judgment is mentioned, certainly, not without cause. But as this is *matter of great Grief* and *Sorrow* to the *forementioned Mourners*, so it is of *great Rejoycing* to all *Spiritual* and *heavenly-minded Persons* which are the *true Church*, who are commanded to rejoyce at it.

V. 20. *Rejoyce over her thou Heaven,*] that is, All ye that are Spiritual and Heavenly Persons, and do oppose this *Antichristian Synagogue*; *And ye Holy Apostles and Prophets,*] that is, All Faithful Ministers, ye that succeed *the Apostles* and *Prophets*, and are *indued with their Spirit*, and are Teachers of the Pure and *Apostolick Doctrine*, and declare the *plain Truth* of things to the World. *For God has avenged you on her,*] particularly for the *Doctrine* corrupted by her, and the Rules of Worship violated by her, and for all the Indignities you have suffered from her. And that the *Desolation* of that *Idolatrous City* and Antichristian Church, might be further set out,

It is represented by the *Type* of a Mill-stone cast into the Sea.

V. 21. *And a mighty Angel*] Though *this Phrase* do sometimes signifie *Jesus Christ*, as Chap. 10. 1. yet sometimes also a *created Angel*, as Chap. 5. 2. and there is no expression in this Context which intimates any other here. *Took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus with Violence shall that great City* Babylon *be thrown down, and shall be found no more at all.*] This is added as a *Sign* or *Symbol*, and *certain Indication*, 1. That *Rome* shall be ruined, 2. That it shall be done with Violence, 3. That it shall be a total, and utter, and *irrepairable Ruin*; The like is said of *old Babylon*, Jer. 51. 63, 64. certainly then this can be no other but a most *dreadful Threatning*, backed with a *sensible Sign*, representing to the eye the violent, irrepairable, and utter Destruction of the Church of *Rome*.

V. 22. *And the voice of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee,*] that is, All things that served for pleasure shall cease. *And no Crafts-man, of whatever Craft he be, shall be found any more in thee,*] These seem to be the Expressions of an *utter Ruin* and *Desolation*, under various Phrases. The meaning is, They should have no more occasion for *Mirth*, nor any more *business* done in their City. *And the sound of a Mill-stone shall be heard no more at all in thee,*] viz. All necessary Provisions for Sustentation of Life shall cease.

V. 23. *And the light of a Candle shall shine no more at all in thee,*] This is a note of *utter Desolation*, and of a place utterly abandoned, where no Candle-light at all is to be seen. *And the voice of the Bridegroom, and of the Bride, shall be heard no more*

at

at all in thee,] that is, There will be a *ceasing* of *all Marriage Solemnities* (wherein the *Bridegroom* and the *Bride* used to welcome their Guests) and all other chearful Meetings will cease. *For thy Merchants were the* (c) *great Men of the Earth,*] *Thy Merchants*, that is, those that deal in *such Spiritual Commodities* as were peculiar to *Rome*. *Their sinful way* of Merchandizing, by which they attained grandure, and great Riches, seems here pointed at. *For by thy Sorceries were all Nations deceived.*] It is especially meant of *enticing*, and as it were *bewitching* People to joyn with them in *their Idolatry*, and *Superstitious Worship*.

V. 24. *And in her was found the Blood of Prophets,* (or Witnesses of the Truth of God) *and of the Saints, and of all that were slain upon the Earth.*] She was found guilty of Persecution and Bloodshed, as well as Idolatry. All the Blood that had been shed during the times of Christianity, was laid to her charge, she approving and imitating her Ancestors and Predecessors wicked Deeds, and so filled up the measure of their Iniquities. Our Saviour uses the like Expression concerning *Jerusalem*, Matt. 23. 29--39. upon whom he charges all the Blood that had beed shed from *Abel*. See *Harmony of the four Evangelists*, p. 162. of Chap. 5.

(c) The *Pope* creates *Cardinals* with these words, *Estote fratres mei & Principes mundi.* Be ye my Brethren and Princes of the World.

CHAP.

CHAP. XIX.

V. 1. AND *after these things,*] viz. The things seen in the foregoing Chapter. After the Destruction of the Idolatrous City and Church of *Rome*, and the Lamentation of her *Friends* seen in the former Chapter, *this Song* succeeds, because *this Joy* hath not only respect to *Antichrist's Ruin*, but to the *Churches Enlargement*, which was to follow. *I heard a great Voice of much People in Heaven*, see Chap. 18. 20.] Both the *Church Triumphant* in Heaven, and *Militant* here on Earth, joyn in *praising* God for *Antichrist's* overthrow. *Saying* (a) *Hallelujah,*] that is, *Praise the Lord.* This word being *Hebrew*, may be taken for the *Christian Churches Invitation* of the *Jews* or *Hebrews*, to joyn with them in *praising* God; and being so often used *here*, implies that *Christ* shall be praised by *the Jews* also *now* after *Romes* Destruction. *Salvation* (or Deliverance from all evil Evils, especially those suffered under the *Antichristians*) *and Glory, and Honour, and Power, be ascribed unto the Lord our God.*] And to Him alone, who is the Author of all Good, and hath manifested his great Power in destroying our Enemies.

V. 2. *For true and righteous are his Judgments,*] viz. Inflicted on *his* and *our* Adversaries. *For he hath judged the great Whore, which did corrupt the Earth with his Fornication,*] that is, Hath punished the *Papacy*, the Idolatrous City and Church, which corrupted a great part of the Earth with her Idolatry. *And hath avenged the Blood of his Servants*

her

(a) This is the first time this word is used in the New Testament.

at

at her hands,] As was desired Chap. 16. 10. and by *these Judgments* hath taken Vengeance on them, for the *Blood* of his Saints shed by them: 'Tis remarkable that all along this Book, *Idolatry* and *Persecution* are mentioned as the *Beasts* provoking Sins.

V. 3. *And again they said Hallelujah, and her smoak rose up for ever and ever,*] Whereby is intimated, That the Saints shall be so *mindful* of that *great Mercy*, the Ruin and Fall of the Romish *Babylon*, and shall be so incited to praise God for it, as if they saw the smoke of the Fire always rising up, whereby it was destroyed.

V. 4. *And the four and twenty Elders, and the four Beasts, fell down and worshipped God that sate on the Throne, saying, Amen, Hallelujah.*] that is, The whole Heavenly Quire (see Chap. 4. 4.) Praise God on this account, acknowledging the Justice of his Proceedings, and desiring that he would fulfil what he had begun.

V. 5. *And a Voice came out of the Throne, saying, Praise our* (b) *God all ye his Servants, and ye that fear him, both small and great,*] that is, A Voice from *Christ*, or some *Holy Angel* about the Throne, declaring it to be the *Will of God*, and acceptable to *him*, that *all his Faithful Servants* should Praise him on this account.

V. 6. *And I heard as it were the Voice of a great Multitude,*] Here is shewed the *Welcome* that the Church of the *Gentiles* will give to the *Jews* when converted. *As the noise of many Waters,*] that is, A

(b) Est hæc vox *Agni* qui respectu Humanitatis, eundem, nobiscum, Deum habet, *John* 20. v. 17. vel etiam *Axinalium*, quæ enim præcipiunt, non suo, sed Christi nomine, & verbo, & spiritu præcipiunt. *Fridlibius.*

great

great noiſe of Praiſe which is made by their joyning together. *And as the voice of mighty Thundrings,*] In reſpect of their loudneſs and earneſtneſs. *Saying Hallelujah, for the Lord God omnipotent reigneth,*] that is, Very *gloriouſly*, which he hath ſignally manifeſted in the overthrow of *Anticbriſt*, and converting of the (*c*) *Jews*. The *Saints* do not ſo much rejoyce in the *Ruin* of *their Adverſaries*, as in the *Glory of God* advanced thereby, and the promoting of his Kingdom.

V. 7. *Let us be glad, and rejoyce and give Honour to him, for the Marriage of the Lamb is come,*] that is, (*d*) *The Converſion of the Jews*. So the Learned Dr. *More*, Mr. *Mede*, with others underſtand it. *And his Wife,*] that is, *The Nation of the Jews*, ſo called in reſpect of that *relation* they ſtand in to God, by vertue of that ancient *Covenant* made with *Abraham*, and therefore are ſaid *to be beloved for the Father's ſake*, Rom. 11. 26, 27, 28. and upon the account of that *Covenant* are called *his Wife*. *Hath made her ſelf ready,*] viz. By the *Wedding Garment of Faith*, to accept of her (formerly deſpiſed) *Bridegroom*, the Grace of God powerfully moving her thereunto. Concerning this Preparation of the *Bride* Mr. *Mede* ſpeaks thus, I yet ſee not what other thing it can be, than the *Converſion of the Jews, and the gathering of* Iſrael, *ſo long ago expected*; namely, of *her* who long ſince (according to the *Parable* of our Saviour) being invited to the *Marriage of the King's Son*, refuſed to come; but now

(*c*) For the *Downfall of Babylon* ſeems to uſher in the Converſion of the *Jews*, as the next Verſe intimates.

(*d*) Probably the Converſion of the *Jews* ſtays for the *Fall* of the *Papacy*, whoſe *Idolatry* and *Perſecution* are great Scandals to them.

at

at length, being *ready* and *prepared*, maketh haſte to come. For it ſeems the *believing Gentiles* cannot be called the *Bride*, ſince they long ago, and for many Ages, have been married to Chriſt. Therefore they are the *Jews*, who as yet are expected to come to be the *Lambs Wife*. Comm. Apoc. in Cap. 14. V. 14.

V. 8. *And to her was granted, That ſhe ſhould be arrayed in fine Linnen clean and white; for the fine Linnen is the Righteouſneſs of Saints,*] that is, In Chriſt's *Righteouſneſs* reſted on by *Faith*, and *imputed* to Saints and *true Believers*, *for this is clean and white*, and perfect: *The Jews were caſt off for their unbelief, and going about to eſtabliſh their own Righteouſneſs*, Rom. 10. 3. Therefore *that* which now *makes them ready* muſt be *Faith*, and *Submiſſion* to Chriſt's Righteouſneſs; ſo that *theſe words* ſeem to import, that the *Jews* in due time ſhall be brought in to *believe in Chriſt Jeſus*, and to ſubmit to *that Righteouſneſs* which is common *to all Saints*. And *at that time* 'tis like they will more *eminently* excel in *Holineſs*, than at any time before, and there will be a *Holy Emulation* between the *Gentiles* and *them*, more fully to adorn the Profeſſion of the Goſpel.

V. 9. *And he ſaith unto me,*] viz. Some *created Angel*, as appears by the next Verſe, perhaps *that* Angel mentioned Chap. 17. 1. *Write,*] This imports a great *Excellency* and *Certainty* of the thing, that it ſhould be recorded, *in perpetuam rei memoriam. Bleſſed are they which are called to the Marriage-Supper of the Lamb,*] that is, (ſay *thoſe* who underſtand *by the Marriage of the Lamb* the Jews *Converſion*) who ſhall *live in that happy time* when the *Jews* ſhall be converted, and with the *Gentiles* make one *Goſpel-Church*. *And he ſaith unto me, Theſe*

are

are the true ſayings of God,] that is, Theſe are moſt certain *Divine Truths*, and to be called in queſtion by no Man.

10. *And I fell at his feet to worſhip him,*] This Verſe expreſſes the Infirmity of an eminent *Saint*, and the *Angels* refuſing *that Worſhip* which *John* intended to give unto him, ſeems plainly to ſhew unto us, the *great Evil* and *Danger* of *Will-worſhip*, or giving *Religious Worſhip and Adoration* to *Creatures*, which is only due to God. It ſeems *John* was *overjoyed* at that *good News* the *Angel* brought him, of his *Country-men* the *Jews* Converſion, and therefore fell down at his Feet, as *Cornelius* did at *Peter's*, *Acts* 10. 25, 26. *And he ſaid unto me, See thou do it not,*] If the *Angel* refuſed Religious Worſhip though *preſent*, how unlawful is it to give this Worſhip to a *Saint* or *Angel* being *abſent*. And if any *kind of Religious Worſhip* may be *warrantably* and *rightly* given to *Angels*, why was not *this Angel* ſo *charitable*, as to tell *John what kind* of Worſhip was *lawful*, and (*e*) *what not? I am thy Fellow-Servant,*] that is, *One* who act only by *Commiſſion from Chriſt*, and *one* whom he employeth to declare his Will to others as he doth by *thee*, and therefore *thou art my equal in Office*, though not in *Nature*. *And of thy Brethren, who have the Teſtimony of Jeſus,*] that is, I am *thine* and *all thy Brethrens* Fellow-Servant, who by Preaching the Goſpel, *give a Teſtimony* to (*f*) Jeſus. *Worſhip God,*] To whom alone Religious Worſhip is due, *Matt.* 4. 10. *For the Teſtimony of Jeſus* [is equal with] *the Spirit of Propheſie,*] As if he ſhould have ſaid, *I am em-*

(*e*) If *Invocation* be not Religious Worſhip, what is?

(*f*) We ſee therefore why the *Miniſters of the Church* may be called *Angels*, ſee Chap. 2 & 3. where they are ſo called.

ployed

ployed by Christ to foreshew these things to thee, and *so have the Spirit of Prophesie,* and *thou art imployed* also by him to *reveal them to the Church*; and therefore we being, *in this, equal*; thou oughtest not to *worship me*; The *Spirit of Prophesie,* and *the work of the Ministry in preaching the Gospel,* being of the *same nature* and *kind* of *Service,* and therefore from those who are employed *in one* of them, *Religious Worship* is not due to the *other.* 'Tis *Christ* that employs us both, and therefore *He alone* is to be worshipped, and neither, *I,* nor *thou.*

V. 11. *And I saw Heaven opened,*] In this Verse begins the *third Vision* of this Chapter, wherein is described the Event and Success of the Battle at *Armageddon,* see Chap. 16. from v. 13 to 17. And this Vision seems also to *contemporize* with the *treading of the Wine-press,* Chap. 14. 20. *And behold a white Horse,*] Intimating *Victory* and *Triumph* over all *Antichristian Powers. And he that sat on him was called Faithful and True,*] that is, Really *was so,* and so to be *accounted* and *acknowledged* for his performing his *Promises* and *Covenant* to his People, and executing his *Threatnings* on his Enemies. *And in Righteousness he judgeth and maketh War.*] that is, He hath a right *Cause* and right *End,* and proceedeth in a *right manner,* and *righteously* sentenceth his Enemies to Punishment when he makes War with them.

V. 12. *His Eyes were as a flame of fire,*] To denote his *piercing Knowledge* and infinite Wisdom and Understanding. *And on his Head were many Crowns,*] To shew *his absolute Soveraignty,* and that *He is King of Kings,* v. 16. *And had a name written which no Man knew but he himself.*] that is, His *Nature* and *Essence* is so *incomprehensible* and *inscrutable,* that none but *He* (who is true God) is able to com-

prehend

prehend it *fully*, or *exactly* to reveal it. For though his *name* be declared v. 16. and *his Nature* revealed in *some measure*, Matt. 11. 27. yet no *mere Man* knows him fully and perfectly.

V. 13. *And he was clothed in a vesture dipt in blood,*] that is, The *Blood* of his Enemies which he had shed by the *former Vials*. *And his name is called the Word of God,*] that is, His *Eternal Essential* (g) *Word* or *Wisdom*, and will make good *his uttered Word* of *Threatning* by destroying his Enemies.

V. 14. *And the Armies which were in Heaven,*] *viz.* the *Holy Angels* (and *glorified Saints* that accompanied them.) *Followed him on white Horses, clothed in fine linnen white and clean,*] To shew the Glory they shall appear in, when Christ comes victoriously to conquer *Antichrist* and the *wicked World*.

V. 15. *And out of his mouth goes a sharp Sword,*] *viz.* A dreadful Threatning of Destruction to his Impenitent Adversaries. *That with it he should smite the Nations of the Earth,*] *viz.* All the wicked Nations that shall side with Antichrist against him, and oppose his Kingdom. *And he shall rule them with a rod of iron,*] that is, Deal severely with them as they deserve, see *Psal.* 2. *Rev.* 2. 27. *And he treadeth the Wine-press of the fierceness and wrath of God Almighty.*] This seems evidently to relate to the Vision of the *Wine-press*, Chap. 14. 20. intimating that Christ will deal with his Enemies, as Men do with Grapes gathered into a Wine-press, which they can easily crush.

V. 16. *And he hath on his Vesture, and on his Thigh,* (upon which the Sword of his Fury was girt) *a Name written, King of Kings, and Lord of*

(g) The *Eternal Logos* that was made Flesh, *John* 1. 1.

(h) *Lords,*]

(h) *Lords,*] This *Title* is given by *Paul* to *God the Father,* 1 Tim. 6. 15. and before in this Book to Christ, Chap. 17. 14. and shews his absolute Power over his Enemies.

V. 17. *And I saw an Angel standing in the Sun,*] viz. Some great created Angel. *And he cried with a loud Voice, saying to all the fowls that fly in the midst of Heaven, Come and gather your selves together.*] see *Ezek.* 39. 17–20. the place here alluded unto. This is an *Hyperbolical Allegory,* and set forth in *high* and *sublime* Figures. By the *Fowls* flying in the midst of Heaven, may be meant *holy Angels. Tertullian* says, *Omnis Spiritus Ales est.* Every Spirit is a Fowl or Bird (that is, may be compared unto one) whether they be *Angels* or *Devils.* Here the *Holy Angels* are called upon to come and celebrate this great Victory obtained by Christ over his Enemies, and to partake of the Joy of it.

V. 18. *That ye may eat the flesh of Kings, and the flesh of Captains, and mighty Men, and the flesh of Horses, and them that sit on* (i) *them, and the flesh of all Men both free and bond, both small and great,*] that is, That ye may rejoyce for the Judgments of God upon all his Enemies whatsoever, see Chap. 18. 20.

V. 19. *And I saw the Beast,*] that is, The *ten-horn'd Beast,* viz. The Remainders that were left of him at that time. *And the Kings of the Earth, and their Armies, gathered together,*] that is, Such Infidels as were Adversaries to Christ, the above-mentioned Hero. *To make War against him that*

(b) *Pareus* hoc refert ad manifestam potentiæ & Majestatis Christi declarationem.

(i) That is, The Flesh of *Horse-men* by the Figure Ἐν διὰ δυοῖν.

sat on the white Horse, and against his Army.] This supplies what is wanting in Chapter 16. and v. 16. Therefore it seems to be the Army that was gathered together at *Armageddon.*

V. 20. *And the Beast was taken,*] that is, The *ten-horned Beast,* (namely, the remainders of him at that time.) *And with him the False Prophet,*] that is, The Idolatrous Roman *two-horned Beast,* and his *Hierarchy. That wrought Miracles before him,*] see Notes on Chap. 13. 14. *With which he deceived them that had the mark of the Beast,*] that is, Openly made Profession of his Idolatrous Religion. *And that worshipped his Image,*] that is, Complied with the Idolatrous Worship he had set up, which was the Image of the former *Heathenish Idolatry,* see Notes on Chap. 13. 15. *These were cast both alive into a Lake burning with Fire and Brimstone,*] that is, Their Idolatrous Power and Tyranny were utterly destroyed.

V. 21. *And the remnant,*] (οἱ λοιποὶ) the rest that opposed Christ and his Kingdom, namely, the rest of the Infidel Party, *Were slain with the Sword of him that sat upon the Horse, which Sword proceeded out of his mouth,*] that is, Were condemned by the Light and Convictions of the Gospel, which being made known to many of them, they would not imbrace nor comply with, but desperately opposed. *And all the Fowls were filled with their flesh.*] that is, All the Saints were fully satisfied with the Justice of their Condemnation, and the high Praises of God were in their mouths for it, *Psal.* 149. 5, 6.

CHAP.

CHAP. XX.

THIS Chapter hath been always accounted among the *darkeſt* of this Propheſie, and therefore ought to be more carefully and deeply conſidered. In the *general*, It ſhews the *laſt Cataſtrophe* and *cloſe* of all the Churches *Troubles*, and of her Enemies *Malice*. More *particularly her Deliverance* from her grand Enemy the *Devil*, who was the *firſt Enemy* of Mankind, and continues to be ſo to the *laſt*, we have ſeen before what became of the *Whore* Chap. 18. and of the *Beaſt* Chap. 19. and there being nothing recorded of *this Enemy's* overthrow till now, 'tis here added for the fuller manifeſtation of it. The *ſeventh Vial* is no where explained (as the reſt are) if not here: Indeed it's ſaid to be *poured into the Air*, Chap. 16. 17. that is, the *Aerial Expanſum*, conſiſting of *Air* and *Clouds*, (*Job* 37. 16. & 28. 22.) which being the place of *Meteors* the *Angel* pours his Vial upon it. But then if it be asked what became of the *Dragon* after he had raged two and forty Months againſt the *Woman*, (having made her flee into the Wilderneſs) and againſt the *Witneſſes* (having made them all that time Propheſie in Sackcloth.) The anſwer is, *He* was at laſt *taken* and *bound*.

V. 1. *And I ſaw an Angel*,] viz. *Chriſt* (the *Angel* of the Covenant) who had *caſt out the Dragon*, Ch. 12. 7, 9. *Come down from Heaven*,] that is, With Commiſſion from God. *Having the Key of the* (a) *Bot-*

(a) Some late *Philoſophers* think the *Earth* is but a great *Shell* (poſſibly of ſeveral Miles thickneſs) and *within* it is quite *hollow*, by which means the weight is ſo inconſiderable, that it is ſuſtained in the Air, as lighter Bodies are in Water; and that *this Cavity* is the place of Puniſhment for wicked Angels and wicked Men, ſee *Luke* 8. 31. where *the Devils beſought our Saviour*, that *he would not command them to go out into the deep*, &c.

tomleſs Pit,] that is, *Soveraign Power* over *that place* to *open* it and *ſhut* it as he pleaſed, ſee Chap. 1. 18. *And a great Chain in his hand*,] ſignifying his power to *reſtrain* the *Devil*. The *Devil* is in ſome Chains always, but this is a *farther* and *more particular* Reſtraint upon him.

V. 2. *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan*,] This is the very ſame Deſcription which is given of him, Chap. 12. 9. Now concerning *this binding of Satan*, obſerve theſe particulars. *Firſt*, It is not to be underſtood *abſolutely* and *ſimply* in *all* reſpects, but *comparatively*, and in *ſome* only; ſo as notwithſtanding this reſtraint, He will be ſtill *deluding*, *deceiving*, *tempting*, and *carrying Men to Hell*; not wanting *Inſtruments* to diſturb the Saints *Peace*, though he be not ſo *Succeſsful* in the means he uſes as formerly; His *full binding* is reſerved to the *laſt day*: So that *the Warning* given (1 *Pet.* 5. 8. *Be ſober and vigilant, becauſe your Adverſary the Devil goeth about ſeeking whom he may devour*,) will concern all Chriſtians to the end of the World. He will not be *totally* bound at preſent, but his raging *among the Children of God* will be reſtrained, and that *eminently* and in a *great degree*. *Secondly*, This is *His* moſt *remarkable reſtraint*, From Chriſt's *Birth* to his *Second Coming*. For he is *bound*, and *ſealed*, which ſurely ſignifies *ſome great reſtraint*. The Saints *peaceable reign is an effect of this his binding*, and *that* being *greater* than *formerly*, ſhews *this his reſtraint* to be greater than any before. *Thirdly*, The *Millennium, or thouſand years* of the *Saints reign*, v. 4. ſeems to be only a *quiet* and *peaceable State* of the Church for a long time, wherein *good Magiſtrates* and *good Miniſters*, being acted by the *Spirit* of Chriſt, will generally *bear ſway* and *rule*, and

true

true and *real Godliness* will more universally prevail.

V. 3. *And cast him into the bottomless Pit,*] that is, Made him uncapable of doing such Mischief to the Church as he did formerly. *And shut him up, and set a Seal upon him,*] see *Dan.* 6. 17. so that he shall no more exceed the bounds set him, than one shut up in a Prison can do. *That he should deceive the Nations no more,*] that is, Not have such Influence to delude the World by *Heathenish* and *Antichristian Idolatry*, and to perswade them to *persecute* the *Saints* and *Servants* of God, as he had before, nor with that great and large Success. *Till the thousand years should be fulfilled,*] viz. The *time* set by God for his restraint. *And after that he must be loosed,*] and have liberty to exercise the Church again after its long liberty, from *Antichristian Persecution*. *A little season.*] viz. In comparison of the Times he formerly did mischief in.

V. 4. *And I saw Thrones,*] Here the *Apostle* shews the good Condition of the *Saints* during *that time* of *Satans binding*, viz. during the *thousand years*. *Thrones,*] that is, *Power* and *Authority* in the Church, as a *Body* and *Society*. *And they sat upon them,*] viz. Those hereafter mentioned. *And Judgment was given unto them,*] see *Dan.* 7. 22, 23. that is, They had power now to *rule* over their Enemies, and to govern, sentence and punish Offenders. *And I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God,*] that is, The Souls of *Martyrs* (see Chap. 6. 9, 10, 11.) whose Persons were put to death under the *Heathen Emperors* for the Profession of Christianity. *I saw them* (says the Apostle) but how? (viz. In their *Successors*) of the *same Faith* with them, and so accounted *one* with them. *And I saw also another distinct com-*

pany, viz. *which had not worſhipped the Beaſt, nor his Image, nor had received his mark on their Foreheads, or in their hands, and they lived and reigned with Chriſt a thouſand years.*] This is not to be underſtood of *Saints naturally dead* and *reſtored*, and *raiſed* to a bodily Life again; for then *all this* about the *firſt Reſurrection* muſt be underſtood *literally*, whereas it ſeems rather to be meant *myſtically*. Theſe words therefore muſt be underſtood of *living Saints* who did never *ſee Death*, but may be accounted as *Martyred* in their (*b*) *Predeceſſors*, being now Followers of the *Faith*, *Practice* and *Example* of *thoſe Holy Martyrs*, who did ſuffer for the Chriſtian Profeſſion, either in oppoſition to *Heathenish Idolatry*, (under the Heathen Perſecutors) or *had not worſhipped the Beaſt, or his Image*; that is, had kept themſelves *free* from all *Compliance with*, and *Adherence* to *Antichriſt*, ſee Chap. 13. 16, 17. And had ſet themſelves againſt all *Antichriſtian Pollutions*, and ſo ſuffered upon *that account*: And here *Martyrs* both under *Heathen Perſecutors*, and *Antichriſtian*, are *named*, to ſhew 1. The Churches Freedom *from both thoſe Tyrannies*, and that *theſe Saints* now living are of *one* and the *ſame Mind* with thoſe that went before them. So that *by theſe Deſcriptions* ſeem to be meant, *all ſincere faithful ſerious Profeſſors* of Chriſtianity, who are *Succeſſors* to the *former Martyrs*, by profeſſing the *ſame Truth* with them, and ſo are ſaid to *be one* with them; as the raiſed *Witneſſes* are ſaid to be *one* with thoſe who were killed, Chap. 11. and as *John* Baptiſt is ſaid to be *one* with *Elias* (*Matt.* 11. 14. & 17. 12.) that is, *One that came in the Spirit and Power of* Elias. *And they lived*

(*b*) See my very Worthy and Learned Friend Mr. *Samuel Clarke*'s Notes on this place.

and

and reigned with Christ a thousand years,] that is, All *Faithful Christians* then living, *reigned with Christ.* For the Priviledges here mentioned, are common to all the Saints then living, viz. *To reign with Christ, to be Blessed and Holy, to be free from the second Death, to be Priests to God.* It seems therefore *unwarrantable* from *this place,* to appropriate any *singular Felicity* to some *few Martyrs,* or *others,* which is common to all the Saints that shall live in that happy time, and have their share in it, in their particular Successions. *And they* (c) *lived,*] They *lived,* not *revived,* that it might not bear too hard toward the sense of a *true* and *proper Resurrection.* They lived in a *Moral* and *Political Sense,* that is, were in a more happy and flourishing Condition than ever before, and this is called, v. 5. the *first Resurrection,* which signifies a *Political Life,* a *Happy Church-state,* and a *publick flourishing Profession. Thus the coming in of the Jews,* and their Conversion to Christ, is called *Life from the Dead, Rom.* 11. 15. and *their Restauration,* a *raising up again of dead Bones,* Ezek. 37. 11, &c. Hence it follows, that *this Life* consists in a *continued Succession* of the *same Society* (and of the *same Faith*) and not that *the same individual Persons shall live* all these *thousand years.* The *Church* being *one Body* never dies, even as *the Witnesses* continued all the space of *a thousand two hundred and threescore days,* though they died personally, and rose again in their *Successors* of the *same Faith* and *Practice* with them. And as we say the *Babylonians* or *Romans* governed the World so many years, though the same *individual* Persons *lived not* so long, so the *Saints* (as one Body) during *this time,* shall *live* in

(c) Ἔζησαν not ἀνέζησαν, Aoristus primus pro futuro ex Prophetarum more, quod ex versu sexto liquet.

theſe reſpects, that is, Their *Perſons* ſhall not live all that time, but *they ſhall live* in *others* of the *ſame Faith* and *Profeſſion* with them. And in like manner it is ſaid, That the *ſame Saints* ſhall be incompaſſed by *Gog* and *Magog*, who formerly did *live* and *reign* when *Satan* was bound, that is, The *ſame* as to their *Profeſſion*, though not as to their *Perſons*. Let us therefore underſtand it thus, That as it is ſaid of the *Prophets* or *Witneſſes*, Chap. 11. that they *died* and *roſe again*, yet it is not to be underſtood of the *ſame individual Perſons*, but of their *Followers* in the *ſame Spirit*, and of the *ſame Faith* and *Profeſſion*; ſo the *ſlain Saints* are ſaid to *riſe* and *live* again, when the *Face* of the viſible Church being altered, ſeveral Pious and Holy Perſons do appear, who by profeſſing the ſame *Truth*, and maintaining the ſame *pure Doctrine* and *Worſhip*, (for which the Holy Martyrs formerly Suffered,) theſe *Martyrs* ſeem to be *riſen up* again in them. *And reigned*,] viz. Had *Power* over their *Enemies*, and were brought into an Honourable Condition, and to a far better State than they formerly enjoyed. And ſo 'tis oppoſite to that *Slavery* and reproachful Condition they were formerly under.

Now concerning *this Happineſs* ſignified by theſe words [*lived* and *reigned*] we may conſider theſe Particulars.

Firſt, That it cannot appertain to any of the *Saints* in *Heaven*; for their Happineſs is *continual* in all times, but *this peculiar* to *theſe thouſand years*.

Secondly, *That in Heaven is never interrupted*, but this *may* and *will* be *interrupted* by *Gog* and *Magog*, ſee v. 7. Therefore *this* intimates ſome *happy Condition* on Earth, and not appertaining to the Saints in Heaven. So that by theſe words we are to underſtand

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a *good* and *happy Condition* of the *Church-Militant* here on Earth; yea, the *best Condition* that can be expected in this *World*, both for *degree*, *length* of time, and *kind* of *Dispensations*: For those *Expressions* of *sitting upon Thrones* and *reigning*, *speak an honourable Condition* that the Church will then be in. And the term of a *thousand years*, shews it will be the longest Happy Condition that ever the Church enjoyed.

Thirdly, Let us further observe, That this *good Condition* is not *absolute*, either for *Holiness*, *Purity* or *Peace*. Perfection of Holiness is reserved for Heaven. *The reign* of the Saints is answerable to *Satans restraint*, which is but *partial*; while the *People of God* are in this World, there will be a *Devil* to tempt them, and their own Corruptions will annoy them. There will be *Hypocrites within* the Church, besides *Enemies without*, to give them disturbance. And though their Freedom from these things at *this time* will be *more* than *usual*, yet *taking up our Cross*, and being *conformed* to Christ in *Sufferings*, will be Duties belonging to Saints while the World stands; so that *this reign* is not *absolute* but *comparative*. It is the *freest time* of the Churches Peace and Tranquility that ever it enjoyed, and accompanied with the *greatest Light* and *Holiness*, and greatest number of Professors, but cannot be *so extended*, that we can reasonably think there will be no *Crosses*, no *Hypocrites* or *Offences* among the People of God during that time.

Fourthly, As for this *Reign*, or *thousand years*, or *Kingdom of Christ*, or *Fifth Monarchy*, there are *some* who think it is not yet *begun*, but wholly future. But my *humble Opinion* and *Conjecture* is (for I pretend to no more, leaving others the liberty of their own *Opinion*) that it began at the *Blessed Reformation*

formation which happened about the Year 1530. see my Notes on Chap. 11. And as it has been considerably advanced and promoted already in several Nations and Kingdoms of the World, so we comfortably hope (by the Blessing of God) it will go on, to greater degrees of Blessedness and Perfection in future time, which God of his infinite Mercy grant. We must not expect it will come instantly to its *height*, but by *degrees*, as *Antichrist's* Dominion did. However we look upon the *Reformation*, begun and carried on in the several Nations of Christendom, to be the *Inchoation* and beginning of the *Fifth Monarchy* or Kingdom of Christ, which *Daniel* foretold Chap. 2. 44. & Chap. 7. 27. And though it may meet with some *Interruptions*, (and possibly great ones too) yet we hope, that through the Divine Power and Wisdom of God, it will go on in spight of all (*d*) Opposition.

Fifthly, We must understand that this reign is *mainly* and *principally a spiritual happy Condition*, not a meer *temporal Dominion*.

Sixthly, It will be accompanied with more Peace and Liberty than at any other time; and 'tis not unlikely but that the People of God may enjoy more *outward Blessings* than formerly, as having more *Quietness* and *Liberty* for *Industry*, and more Capacity for publick Employments than they had before. But it seems to argue too great a Carnality of Affections, eagerly to hanker after such worldly Accommodations and Enjoyments as some seem to promise themselves in that *Millennium* or thousand years. Like as the Carnal *Jews* formerly,

(*d*) This *Hypothesis* does (in my opinion) the best solve the *Phænomena* (as we call them) or the *Apparents* which are to be solved, of any that I know.

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when they expected the *Messias*, they expected such a *Messias* as would set up a Temporal Kingdom, and make them the *great People* of the World, not considering that the *Messia's* Kingdom was to be a *Spiritual*, not a *Temporal outward pompous* Dominion.

To conclude, This *living* and *reigning* with Christ here mentioned, holds forth the *flourishing Condition* of the *Church-Militant* after *Antichrist's begun Fall*, and that in *these Particulars* especially, 1. *More pure Ordinances*, and *more pure Light of Knowledge.* 2. *More power of Godliness.* 3. *A greater abundance of Professors embracing the Gospel.* 4. *A more bold, open and publick Profession of true and real Christianity.* 5. *More outward Freedom and Peace.* 6 and lastly, *All this for a long continuance of time*, to the several Successions that shall one after another live in part of *that time.* And these are great things.

Further concerning those words [*reigned with Christ*, v. 4.] observe that it is not said, that *He* reigned with them, but *They* with Him. It shews *what sort of Kingdom* this is, the *Saints* shall have, namely, such as *well agrees* with *Christ's* Kingdom (which was not of *this World*) but consists in *Purity* and *Holiness*, in *Righteousness*, *Peace* and *Joy in the Holy Ghost.*

There is no ground then from hence to expect *Christ's Presence*, *personally* and *visibly* to converse on Earth with his People, though certainly at this time there will be a more eminent measure of his Spirit accompanying his Ordinances than before. The *Personal Presence* and *reign* of Christ here on Earth, seems not probable on *these grounds*: 1. The *Scripture* is *silent* of it, and ever joyns Christ's *personal coming* again, and the *last Judgment* together. 2. If he come *personally*, he will either continue in the

the World to the end of it, or return again to *Heaven* till the day of Judgment; but neither of *these* seems probable: Not the *first*, (viz. *That he will continue on the Earth after the thousand years,*) for this *Reign* here *spoken of*, seems limited to a *Millennium* or *thousand years* and no more. And if he should be *personally* on Earth, after the Expiration of these thousand years, it would be strange if he should suffer the Devil to go out and deceive, and *Gog* and *Magog* to prevail over his *remaining Saints* and Servants, and that in the several Nations of the Earth. Besides this would *suppose* him to be on Earth (which seems hard to imagine) at the day of Judgment: Neither can it be thought, that he will *ascend* again to Heaven and *return*, for that would make *three comings* of Christ, which is contrary to the *general Tenor* of the Scripture which mentions but *two*, viz. His *First* and *Second coming*.

Further, upon the *Supposal* of *Christ's personal coming* to *reign on the Earth* with his *Saints*, How shall we suppose he will converse with them? Either he must be still in their company or not. They cannot enjoy him on Earth, before their Bodies are Spiritualized as they will be in Heaven. And what will become of these *Saints* during these thousand years? Either they will *live* all *the time* of it (which none can rationally imagine) or they will *die*; and then after *Death* they will go to *Heaven*, and so *go from Christ*, and not *be with him*, contrary to *Paul's* wish, *Phil.* 1. 23. And these are Objections not easie to be answered. But let us go on, to consider the time of the *Saints* reign, viz. *A thousand years*,] This is six times repeated here; It seems to note a *long time simply*, and *comparatively* the longest prosperous Condition that the Church shall have in the days of the Gospel. And

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we may obſerve, that *theſe thouſand years* of the Saints *living* and *reigning* with Chriſt, are contemporary with the *thouſand years* of Satan's *binding*, and are ſet down as an effect or conſequent of it.

The *Sum* then of the whole Verſe is *this*, That during the time of *Satan*'s reſtraint, the *Church* will be in a *good Condition* (in compariſon of what ſhe had been in before) and that for *a long time* together; ſo that *thoſe Pious Chriſtians* who ſhall then live, and in their *Principles*, *Profeſſion*, and *Practiſe*, are like the *Holy Martyrs* (that died for the Profeſſion of Chriſt) ſhall enjoy a more quiet, and happy, and comfortable State during this time, than the Servants of God enjoyed at any time before.

V. 5. *But the reſt of the Dead*,] that is, The reſt of the *Antichriſtian Party*, viz. The *Succeſſors* of the *Perſecutors* of the *Martyrs*, being Men of the *ſame Principles* and *Practices* with them, are ſaid to be *dead*, being *ſo* not only *Spiritually* but *Politically*, viz. In reſpect of their *outward Condition* which now will be *low*, as the *Martyrs* formerly was. *Lived not again*,] that is, Regained not that *Power* to *perſecute* the *Church* which once they had, but are now *diveſted* of it, at *leaſt* are deprived of it in great meaſure. *Till the thouſand years are finiſhed*,] *Then* they ſhall have *liberty* to manifeſt and *vent* their Enmity againſt the *Church*, in a way of *Perſecution* by *Gog* and *Magog*, as if the *old Perſecutors* were riſen again; not in their *own Perſons*, but in theſe their *Succeſſors*, being Men of the *ſame Principles*, and Enmity againſt the People of God that they were. *This is the firſt Reſurrection*,] that is, This *living again* of the Saints in that manner before deſcribed, is the *firſt Reſurrection*: And we muſt carefully diſtinguiſh it from the *laſt* and *general*,

general, (when God ſhall raiſe both *good* and *bad*) and is therefore to be underſtood of a *Political Reſurrection*, when *Societies* of *Believers* (who were kept under *Perſecution* and *Oppreſſion* before, are reſtored to a liberty of *publick Profeſſion*, Chap. 11. 11. This *latter* is eſpecially here meant, that is, The *outward flouriſhing Condition* of the Church, after its former *ſtreights*, accompanied with a greater degree of Holineſs in its Members.

V. 6. *Bleſſed and Holy is he that hath part in the firſt Reſurrection*,] viz. Not only in the *Reſurrection* from the *Death of Sin* to the *Life of Grace*, (which all *true Believers* have *part* in, in *all Ages*) but in a *peculiar manner* they are Bleſſed, who ſhall have part in *this Political Reſurrection*, and ſhall have a ſhare in *that Liberty* and *publick Profeſſion* which the People of God ſhall generally enjoy *at this time*, and that more than at any other time before. So that *Bleſſed are they* that ſhall have their Lot to live in this Happy Time, when the Means of Grace will be more publickly and plentifully afforded; and ſo they that enjoy them, are like to be more *Holy*, and conſequently more *Happy*. *Holineſs*, it is like, will now more prevail in the Church, both in reſpect of more eminent *Degrees*, and in reſpect of *Extent*; ſo that it will be more *Univerſal*, and there will be Multitudes of ſuch Perſons, who will rightly improve thoſe Bleſſed Opportunities. *On ſuch the* (e) *ſecond Death hath no power*,] that is, Such Perſons ſhall certainly eſcape everlaſting Miſery. *And they ſhall be Prieſts of God and of Chriſt*,] that is, Shall offer up unto him the *Spiritual Sacrifices* of *Prayer* and *Praiſe*. *And ſhall reign with him a*

(e) viz. Everlaſting Miſery: Why it is called the *ſecond Death*, See Notes on Chap. 21. 8.

thouſand

thousand years.] that is, During the time of their particular living in this *Millennium*, shall enjoy a more happy and flourishing Condition than the *Saints* enjoyed before. That passage, Chap. 5. 10. may relate to this, *Thou hast made us unto our God, Kings, and Priests, and we shall reign on the Earth.* (viz. In our several Successions.) And this shews that the *Dominion* here spoken of, is a *Spiritual* Dominion *especially*. For as they are *Priests*, so they are *Kings*, and *reign* in a more Spiritual manner, that is, Have greater Power over their Lusts and Corruptions, greater strength to overcome Temptations, and enjoy a more quiet and peaceful Condition, than the People of God ordinarily enjoyed before.

V. 7. *And when the thousand years are expired, Satan shall be loosed out of his Prison,*] that is, *Some Liberty* shall be given him to engage the Nations in a more open and universal Hostility against the *Church*, than, during his *restraint*, he could do. This is his *last Liberty*, but it shall not be of *long continuance*, for 'tis said to be but for a *little season*, v. 3. but *how long*, cannot be determined, seeing the Lord hath not revealed it, but kept it in his own Power.

V. 8. *And shall go out to deceive the Nations,*] that is, With more *vehement Onsets* and *Temptations*, drawing them to fight against the *Church*, assuring them (as 'tis like) that they should prevail over them, or get some notable Advantage to themselves by oppressing of them; whereas it will be made manifest to be the *greatest Folly* imaginable, and that which will prove their own Ruin and Destruction at the last. *Which are in the four quarters of the Earth,*] that is, In all the several parts and *quarters of the Earth*, *some* shall be deceived, and drawn

drawn into this *Quarrel* and Engagement; so that *this Rage* against the Church will be in a manner *universal*, on all hands, like the besieging of a City. Here *Gog* and *Magog* are mentioned by way of Exposition of what went before: As if he should have said, These Nations are (*f*) *Spiritually* or *Mystically*, those *two great Enemies* of the *Church* called *Gog* and (*g*) *Magog*, see *Ezek.* 38.2. & 39.1. These cannot in any likelihood be *Pope* or *Turk*; For the *Pope's* Power *undoubtedly*, and the *Turk's*, *probably*, will be broken before this. And if this *Gog* and *Magog* be not the same with *Ezekiel's Gog* and *Magog* (for *those* come out of the North, *these* out of the four quarters of the Earth) yet they seem to be a Party very like them. *To gather them together to Battle,*] that is, Not *one single Battle*, but to *War against*, to *oppress*, and *persecute* the Church, *openly*, and avowedly. *The number of whom is as the Sand of the Sea.*] We may see what a number of *wicked Men* will be in the World, even in the Churches *best time*; and if they were not *restrained*, the Church (in her best Estate) would not be able to deal with them.

V. 9. *And they went up on the breadth of the Earth,*] Mr. *Mede* conjectures, that *these Enemies* shall come from the *Nations* that inhabit the *opposite Hemisphere* to us, to whom God hath not (for the Generality of them that we know of) vouchsafed the Light of the Gospel. These Inhabitants therefore of the *other World*, he thinks will be *those* that shall come up from their own Habitations, the Devil having prevailed upon them to engage them.) *And will*

(*f*) See the like Expression Chap. 11. 8. concerning *Sodom* and *Egypt*.

(*g*) Concerning them Mr. *Mede* hath a particular Discourse. *Operum*, p. 713.

spread

spread themselves on the breadth of the Earth,] that is, On a great part of our Hemisphere. Whether *this Conjecture* be probable or no, I must leave to the Learned to judge. *And compassed the Camp of the Saints about,*] that is, The *visible Church* which may be called *a Camp*, in allusion to the *Israelites* marching in the Wilderness, and in *allusion* to *Wars*, where the *weaker* keep themselves *within fortified Camps*. This attempt therefore, as it seems, is to be *very general*, from *all parts* of the Enemies Quarters, against the *whole Body* of the Church. The *same Saints* will be encompassed now, who formerly did reign (when Satan was bound) and will now suffer in their *Successors* by *Gog* and *Magog*. *And the beloved City,*] This signifies the *same thing* with the former, viz. The *visible Church*. *And Fire came down from God out of Heaven and devoured them.*] This signifies *a terrible* and *unexpected overthrow*, and *that* wherein *God's hand* will immediately and eminently appear. It seems to be *a like Judgment* to *that* of *Hail-stones*, mentioned Chap. 16. 21. or an allusion to the Destruction of *Sodom*, Gen. 19. or of *Gog* and *Magog*, Ezek. 38. 22. & 39. 6. Though the *Devil* be *Principal* in this Engagement, v. 10. yet *that* keeps not off *Wrath* from those that are *deceived*, and drawn by him into this Enterprise.

V. 10. *And the Devil that deceived them,*] All the *great Projects* he puts wicked Men upon, in the *issue* still prove *deceit* to them; and this his *restless deceiving of others*, tends to his own greater Judgment in the end. *Was cast into the Lake of Fire and Brimstone,*] that is, Into *Hell*: He was indeed condemned to this before, and reserved thereunto, see Epistle of *Jude* v. 6. but the *actual* and *final* Execution thereof is suspended till the end come, see

Matt. 8. 29. *Where the Beast and the False Prophet are,*] This is added, to shew that the *Beast* and the *Devil* (that is, the *Instrument* and *Principal*) shall both partake in the *same Judgment*. *And shall be tormented day and night for ever and ever.*] There is no Intermission there, but eternal Pain and Misery.

The fifth Vision, viz. *Of the day of Judgment.*

We are come now to the *fifth Vision*, viz. *Of the day of Judgment*, which we have in this Chapter from v. 11. to the end.

We have seen the *State* of the *visible Church* to the close of its *warfare*, and so long as it shall be *Militant*, till her *great* and *last Enemy* the *Devil* shall be shut up in his everlasting Prison.

Now follows a plain Description of the *day of Judgment*, when *all*, both *good* and *bad*, that ever lived, shall be *raised*, and brought to *appear* before their *great Judge*, to *receive Sentence*, every one according to their Works. The *State* of the *wicked* is in the *first place* set down, *viz.* in the remaining part of this Chapter, and then the *State* of the *Godly*, and *their Happiness*, is more fully insisted on in the two Chapters following.

V. 11. *And I saw a great white Throne,*] He that sits on this Throne is a *great King*, and a *great God* above all Gods. *White Throne,*] signifies the Purity and Righteousness of *this Judge*. *And him that sat on it,*] viz. *Christ Jesus* called God, v. 12. *From whose Face the Earth and Heaven fled away,*] Here is such a Change as was not before this time: The Apostle *Peter* thus describes this *flying away of the Earth and Heaven*, 2 Pet. 3. 10. *The Heavens shall pass away with a great noise, the Elements also shall melt with fervent heat, the Earth also, and the Works that*

that are therein, shall be burnt up. And there was found no place for them,] viz. To appear as formerly they were, being now so changed.

V. 12. *And I saw the Dead,*] that is, *All who ever lived*; taking in also *those* who shall be then *alive* (not excepting *Enoch* and *Elias.*) *Small and great,*] both High and Low. *Stand before God,*] that is, Christ the Mediator, *who hath the Keys of Hell and Death,* Chap. 1. 18. *and is to be judge of quick and dead,* Acts 17. 31. 2 Cor. 5. 10. *And the Books were opened,*] Here is an *Allusion* to Mens proceeding in a *Court of Judicature*; Things shall be so *justly* carried, as if an exact *Register* of *all* had been *kept*; and the *Books* that will then be opened, are 1. the Book of *God's Omniscience*, wherein all that every Man did is recorded: 2. The Book of *Conscience*: 3. The Book of the *Law*, whereby Actions are to be examined, whether they be agreeable to it or not, see *Eccl.* 12. 14. *For God will bring every work into Judgment, with every secret thing, whither it be good, or whither it be evil. And another Book also was opened, which was the Book of Life,*] Possibly hereby may be meant *the Covenant of Grace*, wherein all true Converts were recorded, that had *truly repented*, and *turned unto God*, and *believed in Christ*, and (through his Grace) had lived unto him. *And the dead were judged out of those things that were written in the Book,*] They that *had not the written Law*, were to be judged by the *Law of Nature*; and they that had the *written Law*, were to be judged by *that*; and they that had the *Gospel*, were to be judged by *that*. *According to their works.*] It will be a *righteous Judgment*, God has promised to *pardon* the *truly penitent* and *true Believers in Christ*, in the *Book of Redemption*, or *Life*, and accordingly it shall be done.

V. 13. *And the Sea gave up the Dead which were in it: And Death and the* (h) *Grave delivered up* (i) *the dead which were in them,*] that is, *All places* where *dead Bodies* were *ordinarily* buried, or *extraordinarily* caſt and conſumed (though attended with never ſo improbable Circumſtances of a Reſurrection) yet ſhall give up their Dead, yea even all thoſe that died any *ſtrange* and *unuſual kind of Death*, being burnt in the *Fire*, or devoured by Beaſts or Fowls, ſhall revive. 'Tis ſaid, *Death and the Grave gave up the Dead which were in them,*] that is, By the Power of God were made to reſtore them. This ſhews that the *ſame Dead* are judged who formerly lived, and in *the ſame Bodies* that *died*, or were *buried*, or otherwiſe *periſhed*.

V. 14. *And Death and Hell* (or the Grave) having delivered up their *Dead* to Judgment, *thoſe* of them that were wicked, and *not found written in the Book of Life*, (viz. the *Book* of *Redemption*, or *Covenant of Grace*) *were caſt into a Lake of Fire, which is the ſecond Death.* See Notes on Chap. 21. 8.

(*h*) *Hades* ſignificat non tantum Infernum ſed etiam Sepulchrum. Apoc. 6. 8. ἅδης q. ἀϊδὴς locus obſcurus ubi nihil videtur.

(*i*) Pertexit proſopopœiam *Mortis*, & *Sepulchri*.

CHAP. XXI.

The fixth Viſion, viz. *Of the new Jeruſalem.*

THIS Chapter ſeems to be a Repreſentation of the *Church Triumphant*. 'Tis true, *many Expreſſions* here, are *borrowed* from *the old Prophets*, by which (in an Holy Hyperbolical manner) they did ſet out the *Spiritual State* of the *Church* in the days of the *Goſpel*; and they may be

applied

applied *in part* to *that gracious State.* Yet the *main Scope* of the Spirit of God *in this Vision*, seems *to be* to set out the *Happy State* of the *Church Triumphant.* For if *the foregoing Description* of the *day of Judgment*, concern both the *Godly* and the *Wicked*, and the *Execution* of the Sentence *on the Wicked* be set down before, (though but briefly) then the *good Condition* of the *Godly* (in opposition to the former) must naturally follow; which *It does*, and is more fully insisted on than *the other*, as making more for the *Consolation* of the People of God. Here therefore the *Happy Condition* of the *Godly* is set down, and here is shewn what became of *those* that were *written in the Lambs Book of Life*, *while the others are cast into the Lake. Particularly* in this Chapter is declared, That the *Godly*, when they die, enter into *an excellent City*, viz. *the new Jerusalem*, out of which all the *Wicked* are excluded, v. 27. 'Tis not like *the Spirit of God* would insist so much in shewing what became of the *Wicked*, and what Effect the *Sentence* of the Judge had on *them*, and no way shew what will be the *Lot* of the *Righteous* and *Godly*, which is no where else in this Propheſie set down, if not here.

And it would not *suit* with the *Scope* of this *Propheſie*, to omit a *thing* of so much *Consolation* to the People of God, *at all times*, *as this is* (viz. *the everlasting Happiness* of the *Righteous* after this Life,) which is the *Happy Issue* of all their former *Labours*, *Wrestlings*, and *Trials.* Moreover we may consider that the *good Condition* of the *thousand years* is not *absolute*; for *Satan* then *only* is *bound*, and *that only* for a time: After that *Gog* and *Magog* are loosed; but the *Happiness* of the *Saints* (here mentioned) is not for a *thousand years only* but *for ever*, Chap. 22. 5. And certainly by *these* and *such like* Expressions, it

is distinguished from the *best* and *longest Peace* the *Church* shall at any time enjoy on the Earth, and particularly from that of the *Millennium* or thousand years. And further the *Reign of the thousand years* only belonged to the *Saints of that time*, but *this* to *all the Godly* in whatsoever time they lived, and none are excluded from it, but *such as are not written in the Lambs Book of Life*, viz. *the Book of Redemption*, and *Covenant of Grace*. Moreover *that* which is spoken of *this Holy City*, will not, in *sundry things*, agree to the *Church on Earth*, as particularly 1. That there was *no Temple* there, v. 22. which must be meant either of *Means* or *Ordinances* leading to Christ, whereas the *Church-Militant* will always need *these*: Here in the *new Jerusalem*, *God* and the *Lamb* are *so fully enjoyed*, as to supply the room of *Ordinances*, v. 22. and Chap. 22. 5. But here the *enjoyment of Ordinances* is a part of the Churches *happiest Condition* on Earth, and *the not affording them*, *because they are not needed*, is part of the Perfection of the *blessed State* in Heaven. This is not the Estate of the Church mentioned Chap. 11. 15. but *one* succeeding to it, and far exceeding of it. Here is an immediate enjoyment of God and Christ, Chap. 22. 4. and the *Saints see his Face*, and *they only* are admitted to that Priviledge, v. 27. And *All without this City are cast into Hell*; and to be *without it*, and *in Hell*, or the *Lake* are *all one*, compare Chap. 22. 15. with Chap. 21. 8. They that are *without this City*, are said to have *their part in the Lake*, which is the *second Death*; therefore *to be within this City*, must be *eternal Life*, which the Godly are admitted into, *that* being the *only Life*, which is opposed to the *second Death*.

Lastly, To be a *Citizen of this City*, and to *eat of the Fruit of the Tree of Life*, *that grows in the Paradise of God*, is a Priviledge promised to *all true Believers*, and

to

to *all Overcomers* at all times, as appears Chap. 22. 2. compared with v. 14. And to eat of *that Tree of Life*, is promised *only* to *those* that shall *come to Heaven*, see Chap. 2. 7. So that *this Chapter* (see v. 7. and 22. 14.) holds forth the great *Encouragement* and *Promise* which is made to *all Wrestlers*, which certainly shews that *Heaven* is intended here, *That* being the *only great* and *common Encouragement* and Reward to all the *Godly*, and the Priviledges here spoken of, are applicable to *Believers* at all times, even *under any Cross*, and therefore belong not to any *particular State* of the Militant Church. From all which it seems to follow (firmly enough) that the *Scope of this Vision*, in these two last Chapters, is to shew the *execution* of the *last Sentence*, as to the *Godly*, the execution whereof, in reference to the *Wicked*, was briefly touched in the last Verse of the *former*, where we see, that *into the Lake were cast all not written in the Book of Life*, Chap. 20. ult. Into this *holy City* therefore are admitted *all that are written in it* (see Chap. 21. 27.) whereby it appears that there are *two States* and *Conditions* that are here opposed, *viz. eternal Life*, and *eternal Death*, and that of *two opposite Parties*, the *one* including *all the Wicked*, not *written in the Book of Life*, and the *other* taking in *all the Godly* that *are written in it*, and *no other*: And so this is to be lookt upon as a *Continuance* of the *former Narration*, concerning the *execution of the last Sentence*, which he now prosecutes *as to the Godly*, whereof nothing was spoken in the preceding Chapter.

V. 1. *And I saw a new Heaven, and a new Earth*,] namely, After the *last Judgment* was held, whereof mention was made Chap. 20. 11. This relates to the *great Change* that shall be made *by fire* on all the World, which will put all into a far *other shape* and *frame* than now they are in, as being a thing following

lowing the *general Judgment*, and making way for the Saints *eternal Bleſſedneſs*. Which State of things is the *ſame* the Apoſtle *Peter* ſpeaks of (for 'tis after the Diſſolution of all things by Fire) and which he ſaith *we look for according to the Promiſe of God*, 2 Pet. 3. 13. *And the Heaven and Earth* are called *new*, not in reſpect of *Subſtance*, but *Qualities*, being now for *nature* more *ſtable*, and for *beauty* more *glorious*, and freed from the Effects of the *Curſe* put upon them for Man's Sin. What uſe there may be of this *new Heaven*, and *new Earth*, we cannot certainly tell, only it will be a ſtanding Monument of God's Power and Greatneſs. *For the firſt Heaven and the firſt Earth were paſſed away*,] that is, He had a Repreſentation how *that frame* and *State* of the *viſible World* (wherein it was made in its firſt Creation) and to which, in ſome reſpects, it was brought by the *Fall of Man*. *Paſſed away*,] Not by *Annihilation*, but by a *qualitative Change* and Mutation for the *better*, ſee 2 Pet. 3. 7, 10, 12, 13. & Pſal. 102. 25, 26. compar'd with *Heb.* 1. 10, 11. but above all in that famous place *Rom.* 8. 19, 22. where the *Scope* is purpoſely to ſhew what a *glorious Condition* the *Saints* may expect after this *great Change* of the *Frame* of the *viſible World*, and that even *ſenſeleſs Creatures* (as it were) *long* for it, as being to be *partakers* of it according to their *Capacity* at the *Manifeſtation of the Glory of the Sons of God*, viz. at the day of Judgment. *And there was no more Sea.*] that is, Such a body of *ſalt waters* with ſuch Properties and Uſes for *Commerce*, or the like, as now it hath. Poſſibly it will be blended together with the *other Elements*, or exceedingly changed from what it was before, as the other parts of the *Univerſe* alſo will be.

V. 2. *And I* John *ſaw the Holy City*,] that is, I ſaw in a *Viſion* alſo, the *new Church*, the *holy City*, exceeding

ing *beautiful*; no *Bride* on her Marriage-day is so adorned as she was. This *holy City* is the *Church-Triumphant*, compacted together into one body: And *Holy* it must needs be, because no *unclean thing can enter into it*, v. 27. *The new Jerusalem*,] This is the *same* with the *former*; For as the *Church* in *general* is called *Jerusalem*, so the *Church-Triumphant* in *particular* is called the *new Jerusalem*, in correspondence to the *new Heaven* and the *new Earth*, v. 1. and because it is now fully *freed* from all *Sin*, and by its *new Qualifications* become *another thing* than it was before (though consisting of the same Persons) and because *that Grace* and *Sanctification* shall *then* be perfected in her, which was begun in her in this World. *Coming down from God out of Heaven*,] See Notes on Chap. 3. 12. Not as if the *Habitation of the blessed Saints* shall be hereafter *out* of Heaven, for the contrary is testified (*John* 14. 2, 3. *Phil.* 3. 20. 1 *Thess.* 4. 16.) but this may be understood only in respect of its *visional Representation* to *John*, for the Vision seem'd to him to descend something from its former heighth, that he might take the fuller view of it. *Prepared*,] She was *preparing* her self here on Earth, but now *that work* is fully done, there is nothing wanting now for the adorning of her, and her *Wedding-day is come*, Psal. 45. 14. *As a Bride*] The Church in Heaven is *so called* (saith *Cluverius*) to denote her *Dignity*, and the *Love* and *delight* wherewith *Christ* her Husband is affected towards her; which *love* continues always, as if it were always *his Wedding-day*; and therefore *she* who is called a *Bride* here, is called the *Lambs Wife*, v. 9. This *Title* shews that *this Description* here, is to be understood of the *Saints compacted into one body*, viz. *The Church-Triumphant*. *Adorned for her Husband*.] viz. With Beauty, and Glory, and Perfection of Grace.

V. 3.

V. 3. *And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with Men,*] that is, His *immediate presence* and *abode* (of which the *Tabernacle* was a sign) is among his *Saints* in Heaven. *And he shall dwell with them,*] Manifesting his glorious Presence to them, as he did from the *Ark* of old, and that *constantly*, in a more *immediate way*, than ever he did with the Church on Earth. They must needs enjoy *all good*, who constantly enjoy God, the overflowing Fountain of all Blessednes. *And they shall be his People,*] They *were so before*, but now they shall *be so* in a more perfect and eminent manner. *And God himself shall be with them, and be their God,*] Not as if he did now *begin* to be *so*, but now they fully reap the *Advantages* of their *right to have him for their God*; They more fully understand the *Advantage* of that *Covenant-promise, I will be their God.* This is the time when the fullnes of this Promise will be accomplished to them.

V. 4. *And God shall wipe away all tears from their eyes,*] *Several* of the *Expressions* here used, are borrowed as I said before, from *the old Prophets*, who *by them* point at an *excellent Condition* of the Church on Earth; and yet they are *here* applied to the *Condition* of the Church in *Heaven*, because the *true beauty* of the *Church on Earth* (which is Grace) is of the *same nature* with *that* in *Heaven*, which indeed is the *Perfection* and *highest degree* of it. *Several* of the *Expressions* here used, are also much the *same* with those *Rev.* 7. 15, 16, 17. only *there* they shew the Glory of the *Gospel-Church*, principally after *Antichrist's begun Ruin*, *here* the perfecting of the *same Church* in Heaven, after the *full* and *final* overthrow of all her Enemies. *Shall wipe away all tears from their eyes,*] This is to be understood not only *comparatively* in respect of the *former State* (as it is to be understood *Isa.* 25. 8.

Rev.

*Rev.*7.17.) but *absolutely*. There shall be *no Sorrow*, nor *cause* of Sorrow, *sighing* shall be turned into *singing*; As they shall have no *outward occasion*, so neither *any inward disposition* to weep. *And there shall be no more death.*] But only *Immortality* and *eternal Life*. *Neither Sorrow nor Crying, neither shall there be any more pain,*] These Particulars shew the removal of all Evils from this Happy State. *For the former things are passed away.*] that is, The *former Dispensations* to the Church in its *Crosses*, *Calamities*, and *Sufferings* (during its *Militant State*) are fully removed, by this ultimate Change, which never was before they came to Heaven.

V.5. *And he that sate upon the Throne said,*] that is, Christ *the Judge* (Chap.20.11.) *He himself* spake it, to *assure us* of the *truth* of it. *Behold I make all things new,*] As if he should have said, Wonder not at this glorious Change; my *Omnipotence* and *Faithfulness* is engaged in it. I that made *all things* at first (*Col.*1. 16. *Heb.*1.2.) will now make them over again, and make them *new*. *And he said unto me, Write,*] This *Command* is repeated here again *the fifth time*, to shew that there is a *singular Truth* in these things here foretold, concerning the *renewing of all things*; The Apostle might *record* them for *true* and *certain*. *For these words are true and faithful.*] They shall certainly have their Accomplishment, see Chap. 19.9. & 22.6.

V.6. *And he said unto me, it is done,*] These words are repeated here a *third time*, the more to awaken Attention. *It is done,*] that is, Whatsoever was before promised concerning the *Churches Blessedness* and *Happiness*, is *now fully accomplished*, as heretofore what was spoken (Chap.16.17.) concerning the Enemies Destruction, took effect. *I am Alpha and Omega, the beginning and the end,*] This Title he takes to himself

at

at the *beginning* of this Book, Chap. 1. 8. and uses it here *now*, to shew that as he *first* made the World, so he had now *put a period* to it. *I will give to him that is a-thirst, of the Fountain of the Water of Life freely.*] (a) that is, My People who have thirsted after my Righteousness, and fuller Communications of my Grace, and the Consolations and Comforts of my Spirit, shall now have them *freely* and *abundantly*.

V. 7. *And he that overcomes,*] that is, *His Spiritual Enemies* in his *Militant State*, (for he must fight before he can be crowned, and that against the World, the Flesh, and the Devil.) *Shall inherit all things,*] that is, All Joys and Comforts that are requisite to make him perfectly Happy in *Soul* and *Body*, and that for ever. He shall inherit them as *his Possession for ever*, which are infinitely better than all Riches, Honours, and Contentments *Here*. God will be *all in all* to him. *And I will be his God, and he shall be my Son.*] I will be *his God* to love and glorifie him, and he shall be with me *as my Son*, to live for ever and ever with me.

V. 8. *But the Fearful,*] Here are *eight sorts* of Sinners mentioned, who are excluded out of Heaven, and cast into the burning Lake; under which are included all others lying Impenitently in any Sin, of what kind soever, 1. The *Fearful*; viz. Such as dare not *own* and *act* for Christ (though perhaps they will not directly oppose him) for fear of Suffering from Men, *Matt.* 10. 28. & 13. 21. or *such* who for *fear* of losing outward things, *deny Christ*, or dare not *own* him. *And Unbelievers,*] Such as will not come to Christ, and own him as the only Saviour of the World, that they may have Life by him. *And the Abominable,*] viz. *Sodomites*, who by Sins against Na-

(a) 'Tis ordinarily used to signifie Peoples *Willingness* to receive Christ, and to consent to be His, *Isa.* 55. 1.

ture,

ture, have made themselves abominable, *Rom.*1.26. *And Murderers*,] Such who without any warrant from God, take away Mens Lives wilfully. *And Whoremongers*,] Such as defile their Neighbours Wives, or are guilty of any other fleshly Filthiness, or Uncleanness. *And Sorcerers*,] Such as exercise *Witchcraft*, and consult the *Devil*, and trade with Familiar Spirits. *And Idolaters*,] Whether they commit the Idolatry of *Ahab*, giving Divine Adoration to the Creatures, as the term of *their Worship*, or of *Jeroboam* worshipping the true God by *Images*. *And all Liars*,] viz. towards *God*, Psal.78.36. or towards *Men*, *Col.*3.9. Under *these* may be comprehended *all Hypocrites* who live and die in known Sin. *Shall have their part in the Lake that burneth with Fire and Brimstone*,] *Hell* shall be their proper place, *Acts* 1.25. *Fire* causeth the most exquisite pain to the Sense of *Feeling*, and *burning Brimstone* is most offensive to the *Smell*: So that *these Expressions* are made use of, to set forth the *Torments of Hell*. This clause sheweth that the *former Description* of the *contrary Condition* must relate to *Heaven*, because all that have no share in *that* are cast into *Hell*. O what great *Odds* is there, O what a vast difference, between *Sin* and *Holiness*! And how *certain* is it, that Men will be dealt with according to their Works! *Which is the second Death*.] The *first Death* is the *Spiritual Death*, or *Death in Sin*, (spoken of 1 *Tim.*5.6. *Matt.*8.22.) which indeed is *the Death* that makes way for *the second Death*, which is the everlasting Separation of *Soul* and *Body* from God.

V.9. *And there came unto me one of the seven Angels*,] From a *general* he descends here to a more *particular* Description of the *Saints* Happiness in Heaven. *One of the seven Angels*,] viz. of those mentioned Chap. 15.6. *Which had the seven Vials of the seven last Plagues*,]

viz.

viz. which were to be inflicted on *Antichrist* and his *Party*, see Notes on Chap. 15. 1. *And talked with me, saying, Come hither and I will shew thee the Bride, the Lambs wife,*] that is, The *Church in Heaven*, now fully married to *Christ* her *Husband*.

V. 10. *And he carried me away in the Spirit,*] that is, In a *Trance* or *Extasie*, see Chap. 17. 3. *To a great and high Mountain,*] viz. That I might take the fuller prospect of it, as *Ezekiel* was carried up into a high Mountain to see *the City and Temple*, Ezek. 40. 2. *And shewed me that great City the holy Jerusalem,*] that is, The *Church Triumphant*, now united together into one body; a *great City* for the multitude of its Members, and *Holy*, for without Holiness none can be of that Society. *Descending out of Heaven from God,*] viz. In a *Vision*.

V. 11. *Having the Glory of God,*] that is, A most excellent Glory whereof God is the Author; And *her Light* wherewith she shined and gave light. *Was like unto a Stone most pretious, even like unto a* (b) *Jasper-stone,*] viz. A most *excellent Gem*, and used in *Aarons Breast-plate*. The *Walls of this City* are built of it, v. 18. and it is the *first* in the *Foundation of it*, v. 19. It does not hurt our Eyes, but the more we look on it, the more it pleases us; neither does it leave shining, when the *Sun* shines, nor does the Brightness thereof go out at any time. *Clear as Crystal,*]

(b) I suppose no rational Man will expect, that we Ministers should have the Knowledge of Jewellers, or that we can further declare the Nature and Property of Gems, than as we are Inform'd by others. It is sufficient for us to mind the Scope of the Text, which seems to aim at setting out the *Glory and Happiness of the Saints in Heaven*, which under *Figurative Terms* is set out by *many things*, because no *one* will fully do it. And all together shew that it is most *Glorious* and *Rich*, as if made up of the most precious and costly Gems, and that in great abundance.

It

It had the brightness of the *Jasper*, and the *Purity* and *Clearness* of *Crystal*.

V. 12. *And had a Wall great and high,*] In this particular Commendation, we may consider the *principal parts commended*, which usually are most eminent in a *stately City*, viz. 1. *The Walls*, 2. *Gates*, 3. *Foundations*, 4. *Streets*. *Great and high,*] for strength and Security. God by his Omnipotence *is* and *ever will be* an *invincible Bulwark* about it; The *beloved City*, the *Church Militant*, may be encompassed with *Enemies*, Chap. 20. 9. but not the *Church Triumphant*. The Saints are for ever secure and safe here. *And had twelve Gates,*] These *Gates* are remarkable for their *Number*, *Guard*, *Inscription* and *Situation*. 1. For *Number*, *twelve*, *enow* to give access to *Believers* from *all parts* and *quarters* of the World, as *Ezek.* 48. 31. 2. *Their guard at the gates, twelve Angels,*] Denoting the *Guardianship of Angels* about the Church. 3. *The Inscription, and names written thereon, which are the names of the twelve Tribes of the Children of* Israel,] signifying that here is *Admission* for all the *true Israel* of God, of whatsoever Family or Nation they are, and *only for them*. No *Jebusite* or *Canaanite* must enter in; none but the *effectually called*, and *peculiar People of God*, (specified by *Israel*) come in at the Gates of this City.

V. 13. *On the East three gates, on the North three gates, on the South three gates, on the West three gates.*] viz. To give easie and free access from *all parts*, as it was in *Israel's Camp*, Numb. 2. 1, 2, &c. and *typically* in *Ezekiel's Vision*, Ezek. 48. 31. &c. The *Triumphant Church* will be a Collection of *Believers* who from *all Nations* shall come into it.

V. 14. *And the Wall of the City had twelve Foundations,*] The *ancient Church* of God was founded in *twelve Patriarchs*; the *Gospel-Church* in *twelve Apostles*,

ſtles, Christ Jesus being the only Foundation of both, 1 Cor. 3. 11. By the *twelve Apostles* the *Gospel-Church* had its beginning. *And in them the names of the twelve Apostles of the Lamb,*] As *Workmen* sometimes set their own names upon *Foundation-stones*, by which it is known who were the *Builders*.

V. 15. *And he that talked with me had a golden reed,*] This seems to signifie the *Transcendency* of the State of the Church *now*, to what it was before: It was then measured by a *Man*, Chap. 11. *now* by an *Angel*; *Then* by an *ordinary Reed*, *now* by a *golden one*. This is a notable Testimony of the transcendent Condition of the *new Jerusalem*, above *those times* of the Church which were accounted the *purest*, viz. the *first three hundred years*, or *there-abouts*; and that *this new State* will as much surpass *that*, as *Angels* do *Men*, or a *golden Reed* an *ordinary* one. *To measure the City, and the gates thereof, and the Walls thereof,*] Here seems to be an Allusion to the *Type* in *Ezekiel*, where he is a measuring out a *Gospel-Church*, Ezek. 40. 35. and to *God's care* of his *little Church*, Chap. 11. 1. but here *this exceeds* both in *quantity* and *quality*. *The City, and the gates thereof, and the walls thereof,*] only the *Temple* was measured, Chap. 11. 1. but here the *whole City*, with its *Gates* and *Walls*, to shew that *every thing* belonging to the Church *now*, will be more absolutely regular and exact than ever formerly.

V. 16. *And the City lies four square,*] To note the *firmness* and *stability* of the Church in Heaven, and *its fitness* to receive from all quarters. *And the length is as large as the breadth,*] All its Dimensions are perfectly equal, every thing is exact there. *And he measured the City with the Reed, twelve thousand furlongs,*] This shews that the *Church of Christ* in Heaven shall be exceeding *large* and *great*. *The length, and breadth, and heighth of it are equal.*] This further shews the great

great Correſpondence of all things there to one another. In the *new Jeruſalem* all things ſhall be *exact*, as *all the ſides* of a thing *four ſquare* are exact and proportionable.

V. 17. *And he meaſured the Wall thereof, an hundred and forty and four Cubits,*] By this Repreſentation (like that in *Ezekiel*) the *Firmneſs*, and *Perfection*, and *Greatneſs* of the *new Jeruſalem* was ſignified. *According to the meaſure of a Man, that is of the Angel.*] viz. which a *Man* is wont to uſe, in whoſe *ſhape* the *Angel* here appeared. There can no fault be found with any part of this Church, all things can abide the moſt exact trial.

V. 18. *And the building of the Wall of it was all of Jaſper,*] that is, Strong and impregnable (as they ſay of Jaſper, that no Hammer will break it) or precious and beautiful. *And the City was pure Gold,*] that is, Highly eſteemed by Chriſt, as among Men Gold is eſteemed the moſt precious Metal. *Like unto clear Glaſs.*] that is, Pure without Spot.

V. 19. *And the Foundations of the Wall of the City were garniſhed with all manner of precious ſtones,*] *The firſt Foundation was Jaſper,*] ſee Notes on v. 11. *The ſecond Sapphire,*] A ſtone of a *Sky-colour*, and ſometimes powdred with *golden ſpots*. *The third a Chalcedon,*] of a *fiery colour*, found about *Chalcedon* a City in *Bithinia*. *The fourth an Emrald,*] a ſtone *ſo green*, that other *green things* ſeem to have loſt their greenneſs when *that* is preſent; very pleaſing to the Eyes.

V. 20. *The fifth a Sardonyx,*] A precious ſtone, *white* without and *red* underneath. *The ſixth a Sardius,*] A Gem found about *Sardis* of a bloody colour, we call it *Cornelian*. *The ſeventh a Chryſolite,*] A ſtone in *Ethiopia*, of ſuch a *golden colour*, that it exceeds Gold it ſelf. *The eighth a Berril,*] An *Indian ſtone* of a pale greeniſh colour. *The ninth a Topaz,*] A green Gem

of *Ethiopia*. *The tenth a Chryſoprаſus*,] A green Indian Gem. *The eleventh a Jacinct*,] A *precious ſtone* of a *violet colour*. *The twelfth an Amethyſt*.] A ſtone for colour much like a *Jacinct*. By all which are to be underſtood the *twelve Apoſtles*, who by their Holy Doctrines laid the Foundation of Goſpel-Churches, declaring *Chriſt* to be the *chief Foundation*. By theſe precious ſtones wherewith the Apoſtles are ſaid to be garniſhed, may be underſtod their *eminent Graces* and *Gifts*, and the *various Endowments* of the *Holy Spirit* given to them to benefit the Church withal. With which they adorned the Doctrine of the Goſpel, and won upon the *Pagan World*, and rendred themſelves admirable in the Eyes of *Men*; and by which the Goſpel was firſt commended and made appear *lovely* to the World.

V. 21. *And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl, and the* (c) *Street of the City was of pure Gold, and as it were tranſparent glaſs*.] The main Scope of this ſeems to be, to intimate to us, that the *Manſions* of Heaven will be moſt *glorious*, and the *Converſation* there Pure and Incorrupt; and where *thoſe* (whom God ſhall pleaſe to bring thither) ſhall receive ſuch a *Satisfaction*, as exceeds what the *moſt rich* and *glorious* things of this World can afford.

V. 22. *And I ſaw no Temple therein*,] that is, No ſuch *Worſhip* and *Ordinances* as we ſerve God *in* and *by* in this Life. *For the Lord God Almighty, and the Lamb, are the Temple thereof*,] that is, The *immediate enjoyment* of *God* and *Chriſt* (to which they are now admitted, Chap. 22 4.) ſhall ſupply all. There they ſhall ſee God *face to face*, and *Chriſt* as *Mediator* and

(c) The *Street* is the *Forum urbis* as *Grotius* notes, where People meet and converſe.

true

true God with the Father; and the *Holy Ghoſt* will glorifie this his Church, and be *all in all* to it.

V. 23. *And the City*] that is, The (*d*) Church Triumphant, *Had no need of the Sun, neither of the Moon, to ſhine in it,*] Though theſe be glorious Creatures, yet there is no need of them *here*, to give outward light. *For the Glory of God did lighten it,*] that is, A ſhining Glory is there manifeſted from God, which exceeds all Glory that can be imagined in this World. *And the Lamb is the light thereof,*] In Heaven *glorified Saints* behold God's Infinite Eſſence in their elevated Capacities according to their meaſure, Chap. 22. 4. The ſhining Brightneſs of the *Godhead* dwelling in *our Bleſſed Saviour*, ſhall then (as 'tis probable) be in a ſupereminent degree diſcernable, and ſhall take up, and ſatisfie all Eyes in Heaven, and as far tranſcend all other Glory, as the *Sun* at noon-day doth the Stars. We have the like Phraſe *Iſa.* 60. 19, 20. yet there is a great difference between *that place* and *this*; *That* ſets out the beauty of the *Church-Militant*, which is Spiritual; *This* of the *Church-Triumphant* which is *Eternal*; *There* is *night* and *day*, *here* is *no night*: *That* is true of the Church of the *New Teſtament* only *comparatively*, in reſpect of the Church of the *Old Teſtament*; *This* is true *abſolutely* of the *Church* in *Heaven*, and the *State* of the Church there, is not only above *Gold* and *Pearls*, &c. but above whatever the *Church* can here in this World attain unto.

V. 24. *And the Nations of them that are ſaved,*] that is, All that are ſaved, which are a great multitude. *Shall walk in the light of it,*] Shall be admitted into it, and partake of the Glory and Happineſs of it.

(*d*) What is ſaid of the City here, is applied to the Inhabitants, Chap. 22. 5.

And the Kings of the Earth,] viz. *All of them that shall be saved. Do bring their Glory and Honour into it.*] that is, Shall acknowledge *all their Glory* and *Honour* to be swallowed up in the *Glory* and *Happiness* of *that place* and *State*, and shall confess that *all their Crowns* are infinitely short of this *blessed* and *glorious Crown*, and *all their Thrones*, nothing to these *Thrones*.

V. 25. *And the Gates thereof shall not be shut at all by day,*] viz. *In the close* of the *day*, as is usual in other Cities, see *Isa.* 60. 11. but shall be open continually. *For there shall be no night there,*] *No night* either in a *Natural* or *Metaphorical Sense*, that is, No Interruption of *Happiness*, or *Fear* of Danger.

V. 26. *And they shall bring the Glory and Honour of the Nations into it,*] that is, *All the Saints* (which only are the Glory and Honour of Nations) shall be *brought into it*; or (as some interpret it) whatever is *excellent* or *desirable* in all the World, shall be supplied to those in Heaven by *a good* of *another Nature*, which shall be infinitely more Satisfactory to them.

V. 27. *And there shall in no wise enter into it,*] οὐ μὴ, These *two Negative Particles* in the *Greek* make a *stronger Negation*. *Any thing that defileth,*] Neither *Sin*, nor *Devil*, nor *Tempter*, nor *Temptation*, nor *Corruption*. Therefore it cannot be meant of the *Church-Militant*. No Person that hath not, by *Holiness* of *Heart* and *Life*, separated himself from *Sin* and *Wickedness*, and *dedicated himself to God*, can come thither. *Neither whatsoever worketh Abomination,*] No Profane or Lewd Person Or *maketh a Lie,*] No *Hypocrites*, nor any sort of *customary Impenitent Liars*. *But they which are written in the* (e) *Lambs Book of Life.*] that is, *Those* that have their *names* written in the *Book of*

(t) This is at least the fifth time we have met with this Phrase in this Book, see Chap. 3. 5. Chap. 13. 8. & 17. 8. & 20. 12 & 15. It is also mentioned *Phil.* 4. 3.

Redemption,

Redemption, or *the Covenant of Grace*; ſo that none can come thither, but ſuch as are *efficaciouſly called*, and *brought to repent of their Sins, and believe in Chriſt, and live unto him*, and *ſuch* as God for *the Merits of his Son*, (the Lamb of God) ſhall pleaſe to *pardon* as *Infants*, &c. So that the *Deſcription* of *this City* contained in this Chapter, muſt needs belong to the *Church-Triumphant*.

CHAP. XXII.

V. 1. *AND he ſhewed me a pure River*,] The *five firſt Verſes* of this Chapter, ſhould not have been ſeparated from the former, as being one continued Deſcription of the glorious City, in the midſt of which *this River* was. The *Angel* who ſhewed him *all mentioned before*, ſhewed him alſo a *pure River*, an Alluſion to *Gen.* 2. 10. *Ezek.* 47. 1, &c. *Of Water of Life clear as Cryſtal*,] *This City* (viz. the *new Jeruſalem*) is deſcribed, as having *by it*, or *running through it*, a *pure River*, whoſe *Water* is *clear* and abſolutely *pure*. Hereby ſeems to be meant the *pure* and *unmixed Joys* of Heaven. *Proceeding out of the Throne of God, and of the Lamb*,] Not from the *Earth*, as *that* in *Paradiſe*, Gen. 2. 10. nor from the *Temple*, (that is, which comes by Ordinances) as that in *Ezek.* 47. 1. but a *ſtreaming Conſolation* immediately from the glorious Face of God and of Chriſt. The Conſolations and Effects of the *Spirit* in this Life, are compared to *Waters*, and *Rivers of Waters of Life*, *John* 7. 38. The *Saints* in Heaven ſhall be refreſhed and ſatisfied with ſuch Conſolations as proceed from *Father*, *Son*, and *Holy Ghoſt*.

V. 2. *And in the midſt of the Street of it*, (viz. of this City) *And of either ſide of the River, was there the*

(f) *Tree of Life,*] Not that there were *many Trees,* but only *one,* yet it was of that proportion and extent, that its *branches* extended to *both ſides,* that *all* might have benefit by it. As there was the *Tree of Life* in the *Terreſtrial Paradiſe,* Gen. 2. 9. (which was a *Sacramental Tree,* or an *inſuring Sign* or *Symbol* of *Immortality* to *Adam* if he had ſtood) ſo *this Tree* ſignifies *Chriſt Jeſus,* and *eternal Happineſs* conferred by *him,* and *confirms* the *unchangeableneſs* of their Happineſs who are in Heaven. *Which bare twelve manner of* (g) *Fruits,*] that is, *Variety* of all ſorts of Conſolations. This *Tree* is an whole *Orchard* for Variety and Satisfaction. This Expreſſion ſets forth the *tranſcendent delight* and Satisfaction the *Saints* ſhall have in Heaven. *And yielded her Fruit every month,*] Chriſt is continually diſtributing of his *Fullneſs* to his People. The Fruit is all ripe here. *And the leaves of the Tree were for the healing of the Nations.*] Theſe Expreſſions ſeem to ſet forth the *great Happineſs* of *Heaven,* viz. that *through Chriſt* there is *perfect Health* and *Happineſs* there, and that all thoſe that are *healed* and *ſaved* of any *Nation* whatever, are *healed* and *ſaved* by *him.*

V. 3. *And there ſhall be no more Curſe,*] that is, No *accurſed thing* or *Perſon* there, Κατανάθεμα nothing devoted to the Devil. *But the Throne of God and the Lamb ſhall be in it,*] that is, The glorious Preſence of *God* and *Chriſt,* (as on a Throne in ſtately Majeſty) will prevent and keep out any accurſed thing from entring there. There ſhall be no *corrupt Members,*

(f) The City in *Ezekiel's* Viſion, Chap. 47. 7. Is deſcribed ſomething after this manner. Some think that there were more of *theſe Trees* than one, ſome on the one ſide and ſome on the other of the River. Yet they are here repreſented as *one Tree,* becauſe they were all of one kind, *viz.* of the ſame kind with the Tree of Life.

(g) In *Chriſt all fullneſs dwells,* the fullneſs of the Godhead; He was *anointed,* and *received the Spirit without meaſure.*

there,

there, to make God *depart* from it, as he did from *Shiloh*, Pſal. 78.58,60. and from *Jeruſalem*, 2 Kings 21. 14, 15. but *this is that Sion* wherein God will dwell for ever, *Pſal.* 132.14. *And his ſervants ſhall ſerve him,*] Both *Angels* and *glorified Saints* ſhall ſerve him perfectly. 'Tis ſaid [*Him* in the ſingular number] to note the Unity of the *Father* and *Son*.

V. 4. *And they ſhall ſee his Face,*] By *this Phraſe* is uſually ſet forth the Happineſs of Heaven, *Mat.* 5.8. Though we cannot ſee God *here* with our bodily Eyes, nor *perfectly* with our *Underſtandings*, yet in Heaven there will be a *clear Apprehenſion* of him, though not a full *Comprehenſion*. *And his name ſhall be in their Foreheads,*] that is, They ſhall partake of his Likeneſs, and be perfectly transformed into his Image, 1 *John* 3.2. And *by this* it ſhall be known to whom *they belong*, and that they are the *Children* of God. They ſhall be *Holineſs unto the Lord*, according to the Inſcription on the High Prieſt's *Frontlet*, ſee Chap. 7. 3.

V. 5. *And there ſhall be no night there,*] that is, No Interruption of their Happineſs; *no night*, but an everlaſting clear chearful ever-ſhining and unchangable day. *And they need no Candle, neither light of the Sun,*] No need of *borrowed light* there, whether artificial as of a *Candle*, or *natural* as of the *Sun*, or *moral* of *Ordinances*. *For the Lord giveth them light,*] Chap. 21.23. immediately from himſelf without any intervening means, *viz.* the light of *Knowledge*, *Joy* and *Happineſs*. *And they ſhall reign,*] Not only *partially* as they do here, Chap. 1.6. but *fully* and *compleatly* when *all their Enemies*, and *Death it ſelf* are put under their feet. *For ever and ever.*] Not only for a thouſand years (as Chap. 20.4.) but *for ever*; for *this reigning* here ſeems to be oppoſed to *that* there.

V. 6. *And he ſaid unto me,*] The *Prophetical part* of this Book being now ended, Here follows the *Concluſion*, which is diſpoſed by way of *Dialogue* between *Chriſt*, the *Angel*, and the *Apoſtle*, wherein the *Divine Authority* of this Book is ſtrongly aſſerted, and its *Excellency* commended; 1. By the *Angel* that revealed it to *John*, v. 6. 2. By *Jeſus Chriſt* who confirms and commends it, v. 7. 3. By *John* Himſelf, who alſo confirms and commends it from the certainty of the matter, which made ſuch an impreſſion on him, that he was ready to fall down, and worſhip the Angel the *Revealer* of it, v. 8, 9. All *theſe three* ſpeak once again; 1. The *Angel*, v. 10, 11. 2. *Jeſus Chriſt*, from v. 12 to 20. 3. *John*, from the middle of v. 20 to the end. *Firſt the Angel ſaid,*] viz. The *Angel* that ſhewed him theſe things, *viz.* The firſt of the ſeven Angels which had the ſeven Vials, Chap. 21. 9. *Theſe ſayings are faithful and true,*] that is, All the *former Propheſies*, and *all things* contained in this Book (v. 18, 19) *particularly* this *laſt Propheſie*, are *faithful* and *true* (ſee Chap. 19. 9. The Spirit of God knew, and foreſaw, that *this Book* would be more queſtioned than other Books of the *Holy Scripture*, and profanely *ſcoffed at* and *ridiculed* by ſome vile Perſons, and therefore *here* (in the Concluſion of it) he confirms the *Divine Authority* of it by an Holy Angel, and the *truth* of all things in it, and eſpecially *that* which relates to the *Happineſs of the Saints in Heaven*, though poſſibly it is looked upon as a *Romance* or *Fiction* by many wicked Men, who have no mind to forſake their ſinful Pleaſures for the attaining of it. *And the Lord God of the holy Prophets,*] Hereby is meant *Chriſt*, as appears by the *next words* (ſee Chap. 1. 1. and v. 16. of this Chapter.) The *ſame God* who ſeparated and inſpired *Holy Men* to be *Prophets*, that they might *foretell* things to come, and by them has revealed things

formerly

formerly to his People (of which never any failed) hath also revealed *these things*, and therefore they also must be *true* as the former were, *Christ* made use of none but *Holy Men* to be *Pen-men* of his word, 2 *Pet.* 1. 21. *Sent his Angel to shew unto his Servants* (see Chap. 1. 1.) *the things which must shortly be done.*] They were presently to begin to be fulfilled, and to take effect, and so to follow on in their order.

V. 7. *Behold I come quickly,*] Here our *blessed Saviour* speaks, and these words of his are twice more repeated in this Chapter, *viz.* v. 12 and 20. *I come quickly,*] that is, I will begin soon to execute *some* of these things that I have foretold, and *that* may be a *Pawn* or *Pledge* to you, that I will accomplish the rest in due time; or *I come quickly*, viz. *To reward every Man according to his Works*, v. 12. *Blessed is he that keeps or observes the sayings of the Prophesie of this Book.*] that is, That gives diligent heed hereto, so as to *abstain* from the things that are *forbidden* therein, and to *follow after* those things that are therein commanded and commended.

V. 8. *And I* John *saw these things, and heard them,*] Thus does *John* confirm his Gospel in the close of it, *John* 19. 35. & 21. 24. whereby it may appear, that the *same John* was the Pen-man of the *Gospel*, and of *this Prophesie*. He saw the *Visions*, and heard the *words* of *this Prophesie*, and therefore was worthy to be believed; for he received nothing at the *second hand*, but wrote what he saw and heard. And though these words have an immediate reference to what went just before, yet they may also refer to all the *foregoing Visions* of the Book. *And when I had heard and seen* (viz. the Vision of the glorious State of the *new Jerusalem*) *I fell down to worship before the feet of the Angel which shewed me these things.*] Here *John* records his *relapse into* that *Error* into which he had fallen

fallen once before, Chap. 19. 10. we ſee that Holy Men may *relapſe* into the *ſame Sins*. It's like that as *there* the good news that his Country-men the *Jews* ſhould be converted, did in a manner tranſport him to think more highly of the *Revealer* of them, than he ought to have done; ſo *greater things* being *here* preſented to him, of the *Church-Triumphant*, he was *tranſported* again with *Joy*, and falls again into too much *admiration* of the *Inſtrument* who revealed ſuch glad Tidings to him.

V. 9. *Then he ſaith unto me, See thou do it not,*] ſee Chap. 19. 10. *For I am thy Fellow-ſervant, and Fellow-ſervant of thy Brethren the Prophets,*] The more *undue Honour John* puts upon the *Angel*, the more humbly he ſpeaks of himſelf. *And of them which keep the ſayings of this book,*] viz. That obſerve them diligently, and conform their Practice unto them, ſee v. 7. *Worſhip God,*] Chap. 19. 10. and do not worſhip me.

V. 10. *And he ſaith unto me, Seal not the ſayings of the Propheſie of this book,*] that is, Keep them not cloſe, but make them publick for the uſe and benefit of the Church. In alluſion to *Iſa.* 29. 11. & *Dan.* 12. 9. There thoſe *Propheſies* were to be *ſealed*, being to remain dark and concealed from that Generation, but here 'tis ſaid, *Seal not theſe Sayings*, that is, *publiſh them*, that they may be underſtood in ſome meaſure, and that *Men*, ſeeing ſome of the things *foretold* ſoon to come to paſs, may with Patience expect the Performance of the reſt. *For the time is at hand,*] that is, The *Troubles* here foretold are coming a-pace, and therefore the People of God muſt be forewarned of them, that they may the better prepare and arm themſelves againſt them.

V. 11. *He that will be unjuſt, let him be unjuſt ſtill,*] As if he ſhould have ſaid, But ſome poſſibly will be offended at the Publication of this Propheſie; It will

will, in all likelihood, vex and displease some wicked Men. He answers, Let them be displeased if they will; The *Truths of God* must not be concealed (see *Ezek.* 2.7. *Dan.* 12.10.) *Profane Men* will abuse the best things, but as for *true Christians*, it will not hinder them, but rather strengthen them in the way of *Holiness*, and confirm them in the *Faith* of Christ. *If any Man will be unjust, let him be unjust still,*] This is not a *Permission* or *Dispensation* for evil Men to be *wicked*, but an *Intimation* of a *severe Judgment* of God coming upon such Impenitent Sinners, *and giving them over to their own Hearts Lusts*, so as they will grow *worse* and *worse*, see *Psal.* 81.11,12. *Ezek.* 3.27. *Amos* 4.4. 2 *Tim.* 3.13. *Rom.* 11.9. *Hos.* 4.17. *And he that is righteous, let him be righteous still,*] that is, They who are the true Members of *Christ*, and united to him by Faith, let them labour to be *more righteous*, notwithstanding the *Cavils* and contrary Practices of wicked Men. *And he that is Holy, let him be Holy still.*] that is, Where *Holiness* is *begun* in the Heart, let it be cherished and carried on by all good means, and particularly by the *Sayings* and *Contents* of this Book.

V. 12. *And behold I come quickly,*] Here *Christ* begins to speak *again*, and continues his Speech to the middle of the twentieth Verse, and confirms with *his own words* what was declared before by the *Angel*. *I come quickly,*] As if he should have said, It will not be long before I come to judge the World. *And my reward is with me,*] see *Isa.* 40.10. & 62. 11. *To give every Man according as his work shall be.*] viz. To give to those that are *good* everlasting Happiness, and to those that are *evil* everlasting Punishment.

V. 13. *I am Alpha and Omega, the beginning and the end, the first and the last,*] I *first* made the World, and I shall at last put an end to it.

V. 14.

V. 14. *Bleſſed are they that do his Commandments,*] viz. *That believe in Chriſt Jeſus,* (for that is the *great command* of the Goſpel) and *live* in Conformity to the *Commandments* of God, and particularly *of this book,* v. 7. and Chap. 1. 3. *Bleſſed*] is *three times* pronounced on them that keep the *Sayings* of this book. *That they may have right to the Tree of Life,*] that is, That by vertue of the *Covenant* of Grace which God hath made with them in Chriſt, they may enter into *Heaven,* and participate of the Happineſs and Glory which has been before deſcribed, by the *Allegory* of a *glorious City having the Tree of Life* in it, v. 2. *And may enter in through the gates into the City.*] that is, *By Holineſs* (Heb. 12. 19.) into the Church-Triumphant in Heaven.

V. 15. *For without are Dogs,*] As if he ſhould have ſaid, As *They* are Bleſſed who are *Holy,* for they ſhall go to Heaven; ſo all wicked Perſons ſhall be *ſhut out,* and ſuch are *Dogs,* that is, *raging Enemies,* that bark againſt the People of God; and *Sorcerers,* and *Whoremongers,* and *Murderers,* and *Idolaters,* ſee Chap. 21. 8. and v. 27. *And whoſoever loveth and maketh a Lye.*] that is, *Hypocrites* and *open Lyars.*

V. 16. *I Jeſus have ſent my Angel to teſtifie unto you theſe things in the Churches,*] From hence to the end, *Chriſt* does more expreſly confirm, and commend the *Truth* of all the words of this Propheſie, by *his own voice,* declaring that they *came all from him,* and were not the *Inventions* of *John,* nor the Sayings of an *Angel* (from his own head) but came *from Him* (who is Truth it ſelf) he *owned them all*; And therefore he ſaith *he hath ſent his Angel* (in an extraordinary way) to teſtifie unto them *theſe things,* viz. to *John* immediately, and *by him* to the Churches, Chap. 1. 1. *I am the Root and the Offſpring*

ſpring of David,] And that what he ſaid might have the *more weight* with them, he teſtifies that he is the *true Meſſias* proceeding from *David* as a *Root*, and takes to himſelf ſuch *Titles* as he took before, Chap. 2. Chap. 3. *I am the root of* David, that is, in reſpect of *my Divinity*, I am *David's* God, and he is *as a Branch* which had his *Being* from me (ſee Chap. 5. 5.) yet as to *my Humanity* I am the *Off-ſpring of David*, and ſo I am a *Branch* come from Him, *Iſa.* 11. 1. *The bright and Morning Star*,] that is, The *Fountain* of all *Knowledge* and *Conſolation*, and that both *in this World*, as alſo in *the other*. He ſeems to allude to that of *Balaam*, Numb. 24. 17. As if he ſhould have ſaid, As the *Morning Star* firſt brings *light* to the World, ſo I have *firſt* publiſhed *my Goſpel*, and now *this Revelation*, to give light to my People, concerning what ſhall befall my Church till I come to Judgment.

V. 17. *And the* (a) *Spirit and the Bride ſay, Come*,] Here our Saviour ſhews the *true Effect* of this *Revelation* in the *Hearts* of the *Faithful*, viz. earneſtly to deſire *his ſecond Coming*: The *Spirit in their Hearts*, and *the Bride*, that is, *The whole Catholick Church*, not only ſuch as *are on Earth*, but even *thoſe* that already are *glorified* in *Heaven*, they all together wiſh and long for his *ſecond Coming*. *And let him that heareth, ſay, Come*,] that is, Every one that *heareth* and *believeth* theſe glorious things, ſhould alſo deſire the ſame, and long for the Performance of them, Praying daily *Thy Kingdom come*. Theſe are ſhort and abrupt *Sentences* full of Holy Affection. Our *Saviour* lets the Church know, that he is to ſend no more *new Scripture*, or Meſſages of *this ſort* to them: They have no more to expect but *his ſecond Coming*, upon the accompliſhing of this Propheſie: As *Malachi* in his *laſt Chapter* cloſes the *Canon* of the *Old Teſtament* with a *Promiſe* of Chriſt's *firſt Coming*, and refers the People of God to the *Law of Moſes*, and to the *Prophets* till then; ſo *Chriſt* here cloſes the *Canon of the New Teſtament* with a *Promiſe* of his *ſecond Coming*. *And let him that is a-thirſt*,] viz. After Righte-

(a) *The Spirit and the Bride*; that is, *The Spirit in the Bride*, by the Figure *Enallage*.

ouſneſs,

ouſneſs, *Say Come,*] that is, Deſire, and Pray that *Chriſt* may come and receive all the *Faithful* into Heaven. *And whoſoever will*] (*a*) that is, being ſenſible of his *own wants*, and having a *ſincere deſire* after *true and real Righteouſneſs*, and that it ſhould be wrought in his Heart by the *Spirit* of God. *Let him take of the Water of Life freely.*] that is, Let him come unto *me*, who am repreſented under the Notion of the *Water of Life*, Chap. 21. 6. *and take me*, on my *own terms*, for *his Saviour* and *Lord*, and as the *Fountain* of *Mercy* and *Grace*, and he ſhall be ſupplied *here*, but more *abundantly* hereafter.

V. 18. *For I teſtifie*] As the Angel had done before in my name, v. 16. *To every one who heareth the words of the Prophecie of this book,*] This refers *immediately* to the *particulars* of this book, but we may look upon *this*, as not only the *Sealing of this book*, but of the *whole Canon* of the Scripture. *If any Man ſhall add*] As *Moſes* by ſuch a *Prohibition* had fixed the *bounds of the Law*, promulgated *by him*, and made it *unalterable*, Deut. 4. 2. and Chap. 12. 32. ſo does *Chriſt* here by the *like Sanction* Seal up this Book, and the whole *Canon* of the Scripture. *Shall add*] Not by way of a true Interpretation, but either *formally* by enjoyning any thing for *Scripture*, and to be accounted *as ſuch*, which is not delivered by God in the *Scriptures*, or declared by him immediately to *be ſuch*, as *this is*, or *ſecondly*, *virtually*, by putting ſuch a *Senſe* and *Meaning* on *that which is written*, which was never intended by God, and which *the words* cannot *rationally* bear, or by making any other *Writing* or *Tradition* of *equal Authority* with the Holy Scripture; or *ſhall add unto theſe things,*] viz. *Here written*, or to *any* of the foregoing books of the Scripture, *God ſhall add unto him the Plagues that are written in this book,*] that is, Shall bring upon him *all the Curſes* threatned againſt *ſuch* as are either openly *profane*, or ſecretly *hypocritical*, or *Anti-chriſt's Followers*, and *worſhippers* of, and *Adherents* to the *Beaſt*. (*b*)

(*a*) This is our Saviour's Farewel Invitation which he leaves upon Record among the laſt words of the Scripture.

(*b*) And thoſe Plagues are very dreadful, as you may ſee Chap. 14. 11. & 19. 20.

V. 19.

V. 19. *And if any Man ſhall take away from the words of the book of this Propheſie,*] The *ſame Reaſons* that condemn *adding* to this Book, condemn *adding* to any other part of the Scripture, becauſe it is a piece of God's *Sovereignty* to give the Rule of Scripture. Neither may any one preſume to take away or blot out any part of God's revealed Word. *God ſhall take his part out of the Book of Life,*] The meaning is, That though ſuch an one may imagine he had his name written there, yet God will make it appear it was no ſuch matter; he ſhall never partake of *Glory* that goes on impenitently in ſuch a courſe. *And out of the Holy City,*] that is, *Will exclude him out of the Holy City*, and make it appear, he did not belong to the *Communion of Saints. And from the things which are written in this Book,*] As there are *dreadful Threatnings*, on the one hand, againſt *Antichriſt* and his *Followers*, and other Sinners, ſo there are *glorious things* promiſed to the *Faithful Followers* of Chriſt, which ſuch a *Sacrilegious Perſon* ſhall never partake of.

V. 20. *He which teſtifieth theſe things,*] that is, *Chriſt* whoſe Teſtimony is mentioned v. 18. and who is the *Faithful Witneſs*, Chap. 1, 5. from whom as the *Goſpel* came, ſo *this Revelation Saith, Surely I come quickly,*] This *Promiſe* or *Propheſie* of his *ſecond coming*, viz. to Judge the World, *Chriſt* leaves as *his laſt words* to be *ſeriouſly* and *frequently* minded by us. And though he had ſaid *ſo twice* before, v. 7 & 12. yet he *repeats* it here again, that we may *live by Faith* in expectation of it. *Amen, even ſo come Lord Jeſus,*] This is a *hearty* and *warm welcome* that *John* the beloved Apoſtle and Servant of Chriſt, in the name of the *Bride*, and *all true Believers*, gives to *this Truth, Promiſe* and *Propheſie. Amen.*] As if he ſhould have ſaid, not only *let it be ſo*, but I *wiſh* with all my Heart, and *long*, and *pray* that *it may be ſo. Even ſo be it, Come Lord Jeſus as thou haſt promiſed.* (c)

V. 21. *The Grace of our Lord Jeſus Chriſt be with you all,*] He knew the *Bride* was not yet made *ready*, and that

(c) The Temper of a gracious Soul may be known by the ordinary unconſtrained habitual deſires of his Heart.

there

there *was a long Tract* of time to *intervene* between the *giving of this Promise*, and *that day* wherein the *Marriage of the Lamb* was to be *solemnized*, and because he knew that *before this* there were many *sad Dispensations to be met with*, and such *False Doctrines* would be spread, and *such Deceivers* come, *who should privily bring in damnable Heresies*, and also knew there were *so many Duties* to be performed, and so many *Afflictions* to be *suffered*, as were impossible to be *performed* or borne, without the *assistance of special Grace*, therefore as the *Conclusion* of the *whole*, he prays that *the Grace of our Lord Jesus Christ may be with them all. The Grace*,] He began with this Salutation Chap. 1. 4. and so ends with it *here*. 'Tis an *Epistolary Conclusion* used almost in *all the Epistles*, and so *here*, because *this Prophesie* was in the manner of an *Epistle* directed to the Churches. *Amen*.] This word is, *Signaculum fidei & votum desiderii nostri*. It signifies an *Hearty Consent* to God's Promises, and an earnest desire, *It may be so*. It is often put to the *end of Prayers*, and *Doxologies* or *Thanksgivings* in the Scripture, and sometimes *doubled* for the greater Vehemency, see *Psal.* 41. 13. & 72. 19. & 89. 52. And it seems by that passage of the Apostle (*1 Cor.* 14. 16.) that anciently it was *audibly* pronounced *by the People*, in the publick Assemblies at the Conclusion of their *Prayers*; and *Jerom* tells us, that *Amen Ecclesiæ instar tonitru reboabat*, that *Amen* was so heartily sounded out by the *Church*, that it seemed like a *crack* of *Thunder*. I wish that all Christian *Assemblies* did at this day conclude their Holy Exercises with the like Zeal, and warmth of Affection.

Chap. 7. 12. *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.*

Glory be to God in the Highest, on Earth Peace, Good Will towards Men.

FINIS.